

**JOHN BENBOW**



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A  
HISTORY  
OF  
JOHN BENBOW

By  
ARTHUR B. EREKSON  
A GREAT-GRANDSON

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Published by  
ARTHUR B. EREKSON  
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1987

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in writing from Arthur B. Erikson  
175 East 4635 North, Provo, Utah 84604



THE AUTHOR OF THIS HISTORY  
ARTHUR B. EREKSON



I DEDICATE THIS HISTORY OF MY GREAT-GRANDFATHER, JOHN BENBOW, TO MY DESCENDANTS WITH THE HOPE THAT THEY WILL READ IT WITH UNDERSTANDING, AND WILL GROW IN WISDOM AND KNOWLEDGE OF THE IMPORTANCE OF BEING DILIGENT IN THEIR WORK, AND HONEST IN THEIR DEALINGS WITH OTHERS, AND FAITHFUL TO ETERNAL PRINCIPLES; AND NOT HAVE TO LEARN BY SAD EXPERIENCE THE FUNDAMENTALS THAT CAN BE OBTAINED BY LEARNING FROM PRECEPT AND EXAMPLE.





## ACKNOWLEDGMENT OF ASSISTANCE

My dear wife, LENORA, has been my faithful supporter throughout the many months I have worked on this history; and to her I am greatly indebted for her patience and encouragement and self-sacrifice.

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My cousin, WILL EREKSON, has been helpful in sharing his knowledge and materials, and in collecting information and pictures from other family members; and to him I am deeply indebted.

Materials and pictures from W. DEE HALVERSON, J. MALAN HESLOP and ALICE HOLLAND have added to the interest and content of this volume. To them I express my gratitude.

I greatly appreciate the extra efforts and contributions of GARY BENBOW EREKSON, ALMA YOUNG EREKSON, EDWARD BENBOW EREKSON, ALMA JOHN EREKSON, ARILYN EREKSON REESE and KALMA HOLT and many family members who have taken time from full schedules to provide materials for the JOHN BENBOW DESCENDANTS section of this history. This has made it possible for me to present a fairly complete record of the remarkable posterity of a man who would have left planet earth without even one descendant, had he not accepted the RESTORED GOSPEL OF JESUS CHRIST and remained faithful to the end of his days here in mortality.

I would be truly ungrateful if I did not acknowledge the work of those who kept records of their daily activities and the activities of those who interacted with them, so that we have knowledge of events which, otherwise, would have been unknown to us today.

The one to whom we are most grateful is WILFORD WOODRUFF whose journal is a monument to diligence and self-sacrifice in this respect. We honor him and revere his name and memory.

We are also grateful to SIGNATURE BOOKS and those individuals connected with the publication of the nine volumes of the WILFORD WOODRUFF JOURNAL TYPESCRIPT for having presented it in such a convenient form so that we can read it with such ease and understanding.

To current historians who are devoting their lives to discovering the facts of our history, we are also grateful; and I am personally indebted to DAVID J. WHITTAKER and V.BEN BLOXHAM for their writings and the direction they have given to me in my search for JOHN BENBOW'S true history.

I also appreciate the correction and typing of my manuscript by LORI ANDERSON

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JOHN BENBOW  
1800-1874

HONORED PIONEER

PATRIARCH OF A FAMILY OF GRATEFUL DESCENDANTS WHO REMEMBER HIM FOR HIS LIFE OF SERVICE TO OTHERS AND HIS EXAMPLE OF LIVING THE PRINCIPLES OF THE GOSPEL OF JESUS CHRIST THROUGHOUT HIS DAYS HERE ON THIS EARTH, FOR WHICH HE WILL RECEIVE A JUST REWARD THROUGHOUT ETERNITY. WE WILL EVER STRIVE TO BE FOUND WORTHY TO BE CALLED HIS SONS AND HIS DAUGHTERS.





HISTORY OF JOHN BENBOW  
by his great-grandson  
ARTHUR B. EREKSON  
1987

Chapter 1: BEGINNINGS

This is a record of things I have learned about a good man who departed planet earth without any fanfare or public notices; or even an account of his funeral services to pass on to those of us who now reverence his memory and see his name in print in Church publications telling about his acts of kindness and generosity in the early days of the Mormon Church in Herefordshire, England, and in Nauvoo, Illinois. (1)

His name and his deeds are linked with such leaders of the Church as Wilford Woodruff, who preserved his memory in his Journal and in other writings (2), Brigham Young (3), Willard Richards (4), George A. Smith (5), Theodore Turley (6) and the Prophet Joseph Smith (7); and of being the one who provided three hundred pounds to help in publishing the first editions of the Book of Mormon and the Hymn Book in England (8). The "Pool" on his farm was memorialized in a painting commissioned by the Church and produced by Richard Murray; a copy of which was published in the Ensign (9), depicting Wilford Woodruff preparing it for baptizing converts. It was there, according to some reports, that he baptized possibly hundreds of the United Brethren (10), including John Benbow, many of whom emigrated to Nauvoo, and later, to the Salt Lake Valley to become builders of the Kingdom (11). John Benbow's generosity helped to pay the way for at least forty of them to make the journey across the Atlantic (12); and he loaned money to the Prophet Joseph Smith (13) and put up bail to help keep him out of jail (14); and also, supported the Nauvoo Legion and the building of the Nauvoo House and the temple (15).

John Benbow was known for his compassion as demonstrated by his responding to the needs of a niece, Ellen, and a nephew, Thomas, for a home after their father, John's brother, Thomas, died and their stepfather made it unbearable to live with him (16). John took them when they were about ten or twelve years old and cared for them, including taking them to Nauvoo (17). They were about fifteen and seventeen years old at that time (18). While in Nauvoo, John and his wife, Jane, also took Wilford Woodruff's little son, Wilford, into their home and cared for him while his parents presided over the mission in England (19).

It is of interest to note that Ellen Benbow is the great-greatgrandmother of Jeffrey Holland, the President of Brigham Young University (20). His mother is her great-granddaughter and has graciously provided access to her genealogy records of Ellen Benbow Carter.

These are a number of the reports about the life of John Benbow, some of which have held my interest since I was a small boy. I was born in the home he built and I am now approaching

eighty-one years of age; and I lived there for the first fourteen years of my life, the first seven of which were with my grandmother, Isabella Benbow Erikson, who occupied one room and shared the kitchen and the pantry as well as many of our daily activities. I tended cows and horses and pigs and chickens in the barns and pens that he built using square nails to hold them together; and worked in the tool room and granary he constructed; and helped to cultivate land he had been the first man ever to plow and irrigate; and I climbed trees he had planted.

I listened for hours to stories his daughter told to me or read from the scriptures; and drank water from the spring he drank from and used to cool and preserve milk and butter and other food for his table.

His grandson, John Benbow Erikson, gave me life and training and guidance, and baptized me when I was eight years old; and was for me, a perfect example of true Christian living, which he had been taught by his mother, who in turn, had learned it from her father, John Benbow.

While my cousins, Zelph and Irma Erikson, gathered many of these facts in write-ups which they made, to my knowledge, they were not published. A few years ago, I compiled all of the information I could find and included it in the first volume of my personal history, of which I had several copies made for members of my family; but now I believe it is important to bring everything we know about him together in one composition, with references, as we prepare to honor John Benbow in a memorial I purpose to be established on the spot where he built his permanent home in South Cottonwood, now known as Murray, Utah.

### JOHN BENBOW'S LINEAGE AND EARLY LIFE

John Benbow was born in the Parish of Grendon Warren, County Hereford, England, the first day of April 1800 to Thomas and Ann Benbow, according to the heading of his patriarchal blessing given him by Hyrum Smith in Nauvoo, Illinois, July 2, 1842. (21)

My grandmother, Isabella Markham Benbow Erikson, wrote the following about her father, John Benbow, in her temple record book which I have in my possession:

My Father John Benbow was the tenth child of Thomas Benbow and Ann Jones Benbow who lived in a place called Grendon Warren Herefordshire England.

At the age of 18 years John went to work for a Squire Jenks at a very small wage, but having been brought up on the farm and taught to be thorough in his work the Squire doubled his wages the second year and again the third year. After that John leased a hop farm of Squire Gardner for a term of years and managed it so well as to make considerable money.

He afterward married Jane Homes who also had some property in her own right and thus by hard labor and



economy they became well to do and lived at a place called Frooms Hill.

In the year 1840 Pres. Wilford Woodruff carried the gospel of Jesus Christ of Latter-day Saints to them, they accepted its truths and .....

The account ended here. (22)

In another of her temple record books, Grandmother Erektion had recorded the sealing ordinances performed for her father, John Benbow, and his ten brothers and sisters to their parents, Thomas and Ann Jones Benbow, in the St. George Temple on September 12, 1895, where she acted as proxy for the mother (23). They were listed as follows:

	<u>NAME</u>	<u>DATE OF BIRTH</u>	<u>PLACE</u>
1.	Elizabeth Benbow	about 1779	Herefordshire
2.	Thomas Benbow	" 1782	"
3.	James Benbow	" 1784	"
4.	Prestwood Benbow	" 1787	"
5.	Sarah Benbow Moumford	" 1789	"
6.	Ann Benbow Beavin	" 1792	"
7.	Joseph Benbow	" 1794	"
8.	Mary Benbow--twin	" 1797	"
9.	Jane Benbow Craddock--twin	" 1797	"
10.	John Benbow	" 1800	"
11.	William Benbow	" 1802	"

In the same book there is a record of John Benbow being baptized for his father, Thomas Benbow, with his birth date shown as 1753 and death as 1805. Ann Jones is also listed, but no birth or death date is given. We may assume from this that John was left without a father when he was five years of age (23). (Compare with (21)).

We have a few items of interest about the direct line of ancestors of John Benbow which are found in our family records--mainly Grandmother Erektion's Temple Record Book No. 2 and a record which was in Zelfh Erektion's possession. The latter stated that John's parents were members of the Church of England, while the former has information about his parents and grandparents as well as distant relatives. The following pedigree chart shows the direct line relationship:

#### JOHN BENBOW PEDIGREE CHART

		Prestwood Benbow Born 1726 Herefordshire
	Thomas Benbow Born 1753 Died 1805	Grandmother Cook Born 1731
John Benbow Born Apr. 1, 1800 Died May 12, 1874		
	Ann Jones Herefordshire	Benjamin Jones Herefordshire
		Ann Jones Herefordshire

Grandmother Isabella Benbow Erekson carried out research into her father's line and had temple work performed for a number of Benbows who had lived and died in the general area of Herefordshire. The earliest date of birth given for any of them was 1560 for a Roger and a Thomas Benbow of Newport, Shropshire, England, which was the county just north of Herefordshire. Then followed John born in 1565 and died October 7, 1625. (Col.) John born in 1623 and died October 16, 1651, and (Admiral) John Benbow born March 10, 1650, and died November 4, 1702. They were listed by her as "distant relations," and the temple baptisms were done for the first four of them by my father, John Benbow Erekson in the St. George Temple on September 18, 1894. The temple work for (Admiral) John Benbow was carried out with William John Benbow Carter as proxy in the same temple June 4, 1895, for the baptism, and on September 11, 1895, for the endowment (24).

Some day we may find records which will show a more direct line back to (Colonel) John Benbow and (Admiral) John Benbow, but at present we have only Grandmother's Temple-Record-Book account which leaves us guessing.

#### JOHN BENBOW'S MARRIAGE TO JANE HOLMES

From a record on a copy of a Family Group Sheet for Francis Holmes, father of Jane Holmes, I learned that John Benbow married Jane Holmes 16 October 1826. This same record shows that she was christened 12 January 1792, which is in line with the date on her patriarchal blessing, and shows that she was 34 years old at the time of their marriage while John was only 26. This group sheet, which was given to me by my good friend, Richard Owens, whose great-great-great-grandfather was Francis Holmes, shows that Jane was born in "Ashperton" Herefordshire, England, and not "Ashburton" as shown on her patriarchal blessing. I am inclined to think that "Ashperton" is the correct spelling, rather than the other on the blessing which was made by a scribe.

The only record our family has that I know of indicating any kind of a time period when they were married, is that made by Grandmother Isabella Erekson in her Temple Record Book already quoted (22) in which she wrote, "He afterward (after leasing a hop farm for a number of years from Squire Gardner and making considerable money) married Jane Homes who also had some property in her own right---and lived at a place called Frooms Hill." We have a record of one child being born to them, and it was recorded only as "1 infant son", without giving a date of birth (26 & 27).

It would be of interest to know what kind of property Jane had in her own right. We do not have a record of it. And we do not have a record of any real estate held by John Benbow in England except the Gadfield Elm Chapel (28) which he gave to the Church when he left England.

Jane's nephew and niece joined the Church when Jane did (29). Their names were Robert and Sarah Holmes and both of them

emigrated to Nauvoo. Wilford Woodruff mentions other members of the Holmes family and listed Elizabeth and Mary Ann Holmes among those he baptized on March 9th and 10th, 1840. (29)

On March 12th, he made the following entry (30):

I preached at night at Mr James Hadley at Ridgway Cross. I supd at Mr Francis Holmes & I had a large congregation & the power of God restd upon me. I bore testimony unto the people & walked to Brother John Benbows & spent the night. Distance of the day 6 miles.

The Francis Holmes he dined with was probably Jane's brother, and the distance Elder Woodruff traveled to spend the night with John Benbow indicates they did not live very far from each other.

The Francis Home's Family Group Record shown on the following page shows that Jane had a brother named Francis after their father.



FAMILY GROUP RECORD SHOWING JANE HOLMES AS THE DAUGHTER

HUSBAND				HOMES, Francis				HUSBAND				HOMES, Francis			
Wife				Hannah				Wife				Hannah			
25 July 1757				Place				Stretton Grandison, Hfrds, Engl				1.			
27 June 1821				Place				Ashperton, Hfrds, Engl				2.			
HOMES, John				HUSBAND'S				MOTHER				Ann			
WIFE				Hannah				WIFE				Hannah			
abt 1759				Place				Place				Place			
1 Jan 1847 age 84				Place				Stretton Grandison, Hfrds, Engl				WIFE'S			
MOTHER				MOTHER				MOTHER				MOTHER			
CHILDREN				WHEN BORN				WHERE BORN				DATE OF FIRST MARRIAGE			
M				DAY				TOWN				COUNTY			
F				MONTH				STATE OR COUNTRY				DAY			
M				YEAR				Hfrds				17 Aug 1852			
M				abt 1784				of Stretton Grandison				16 Oct 1826			
M				28 Aug 1787				Stretton Grandison				27 Nov 1846			
M				27 Mar 1790				Ashperton				BENBOW, John			
F				12 Jan 1792				"				"			

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5. Hfrds Willis, GS#91613 for Robert Homes of Ashperton, step-bro to husb on this sheet
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12. Wrcstr Mar Alleg Index, GS#37335F942.4V25ba pt 9
13. Mar Cert from BT for St Nich-Worces, GS#51038F942.4V27bt pt404 entry #238
14. PCC will of step bro to husb 1839, William HOMES, attorney of PoolEnd,nr Pixley
15. 1841,1851,1861,1871 Censuses of Ashperton, Stretton Grandison and Great Malvern

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- i. History of the Church by Joseph Smith, Vol. 4, pages 122, 131, 138, 140, 150, 151, 188, 502. Vol. 5, pages 12, 21, 473, 474, 625.
- (2) a. Wilford Woodruff's Journal Typescript, Vol. 1, pages 423-427.
- b. See (1)a.
- (3) a. Manuscript History of Brigham Young by Eldon J. Watson 1968, pages 73, 74, 76, 79, 80, 465.
- b. Here is Brigham by S. Dilworth Young, pages 250-253.
- (4) Wilford Woodruff's Journal Typescript, Vol. 1, pages 454, 462, 463, 465, 467, 469.
- (5) Wilford Woodruff's Journal Typescript, Vol. 1, pages 487, 489.
- (6) Wilford Woodruff's Journal Typescript, Vol. 1, pages 490-491.
- (7) See (1)i.
- (8) Wilford Woodruff, Leaves From My Journal, page 82.
- (9) Ensign, November 1978, Inside Front Cover in color. Ensign, January 1987, page 47.

- (10) Ensign, Dec. 1979, Photocopy Arthur B. Erikson Autobiography, page 360, Legend by Pool picture.
- (11) Wilford Woodruff's Journal Typescript, Vol. 1, pages 487, 490, and 491.
- (12) Same as (11).
- (13) a. History of the Church by Joseph Smith, Vol. 4, page 502.  
b. Wilford Woodruff's Typescript, Vol. 3, page 153.
- (14) Intimate Disciple by Claire Noall, University of Utah, Press Page. 431.
- (15) Certificate No. 45 for one share of Capitol Stock of the arsenal of the Nauvoo Legion Association issued March 7, 1845, to John Benbow for the amount of \$5. Also a certificate for one \$50 Share of the Nauvoo House Association issued February 5, 1841, and held by John Benbow. Originals in possession of Arion Erikson. Photocopies in the Arthur B. Erikson Autobiography, Vol. 1, page 335.
- (16) a. Genealogy record in possession of Sister Holland, a copy of which is on page 341 of Vol. 1 of Arthur B. Erikson Autobiography. A second account by Augusta Carter Wood --same as (a) above, but found on pages 349-351.  
b. Record held by Zelfh Erikson on the History of John Benbow, a photocopy of which is on page 333 of Vol. 1 of Arthur B. Erikson Autobiography.
- (17) Arthur B. Erikson Autobiography, Vol. 1, page 351.
- (18) Thomas Benbow Family Group Record, Original from Sister Holland. Photocopy in Arthur B. Erikson Autobiography, Vol. 1, page 339.
- (19) Wilford Woodruff's Journal Typescript, Vol. 3, pages 448-449.
- (20) Personal Statement by Sister Holland to my brother, Arion Erikson.
- (21) Original blessing in possession of Arion Erikson and a photocopy is shown on pages 329-330 of Vol. 1 of Arthur B. Erikson Autobiography.
- (22) Isabella Markham Benbow Erikson Temple Record Book No. 1, page 251, in possession of Arthur B. Erikson.



- (23)      Isabella Markham Benbow Erekson Temple Record Book No. 2, page 130, in possession of Arthur B. Erekson.
- (24)      Same as (23) except page 20.
- (25)      Original in possession of Arion Erekson and a photocopy is shown on pages 331-332 of Vol. 1 of Arthur B. Erekson Autobiography.
- (26)      LDS Church News, December 14, 1986. Center-Fold Box about John Benbow Farm. "The farm known in the Church as the 'John Benbow Farm' was never owned by him. He and his wife lived on the farm, known locally as the 'Hill Farm', from 1832-1840. Wilford Woodruff baptized 65 in a pond on the farm in March 1840."
- (27)      Same as (22) except page 204.
- (28)      Manuscript History of Brigham Young by Eldon J. Watson, page 80.
- (29)      Wilford Woodruff's Journal Typescript, Vol. 1, page 379.
- (30)      Same as (29) except page 425.

## CHAPTER 2: JOHN BENBOW RECEIVES THE GOSPEL MESSAGE

At this point it is of importance to explain that the written records we have of John Benbow's life in England which were made during the time-span from March 4, 1840, when he first met Wilford Woodruff, until September 8th of that same year, when he left Liverpool to emigrate to America, covered only six months and four days. However, they were the most important months of his entire life, and the record left by Elder Woodruff is the main source of information about how he received the message of the Gospel of Jesus Christ presented to him by Wilford Woodruff, and, later, Brigham Young, and the actions he took which changed his life, as well as the lives of many others of his family, and the families in the region where he lived.

We have already referred to a number of accounts that have been written about this period in his life, some of which were published for a special purpose, and have left out important facts pertaining to the actual situation. Therefore, I have chosen to begin with showing, as completely as possible, what was written at the time and place where they occurred; and to try to explain why there are discrepancies.

We will begin with Wilford Woodruff's first contact with the Benbow family after his arrival in England on his first mission in January of 1840. The following quotations are from his Journal Typescript, Volume No. 1 and the page numbers are listed by the entries. The "Benbow" of the January and February entries, is William Benbow, the younger brother of John Benbow.

Pages 410-411. (January 1840) "22nd --- I am now in the midst of the Potteries which are so noted in England. The potteries include the following Market towns: Tunstall Burslem, Hanley, Stoke, Laneend, & several other villages. The whole population of the Potteries in 1838 was 65,000. These potteries are for the manufacturing of English China, crockery & stone ware of every description.

We visited Hanley & Sup'd at Brother William Benbow's at Hanley Market Place, Staffordshire Potteries. Keeper of Provision Store. Brother Benbow was not at home but we were much pleased with his Lady Sister Ann Benbow. She was Strong in the faith & manifested much interest at our arivel to England from America."

Pages 412-413. "30th --- I spent the night with Brother Benbow. Distance 3 miles."

Page 413. "31st --- I spent the night with Br Benbow. 6 miles."

Page 413. "Feb 1st I walked to Burslem & spent the Day & to Hanly. Spent the night. 4 mil." (I assume that this night was with the Benbow's because he was with them the night before and does not record that he was with anyone else.)

Page 413. "3d --- & walked back to Hanly & spent

the night with Brother Benbow Market place. Distance of the day 13 miles."

Page 414. "Feb. 6th --- I then left the house while it was all in and uproar. I spent the night at Brother Benbows. Distance of the day 4 mi."

Page 418. "14th --- I walked to Stoke & preached to Brother Humes & returned to Hanly & spent the night at Brother Benbows. 5 m."

Pages 418-419. "16th Sunday I preached in Hanly in the morning, broke bread to the Saints in the afternoon & preached to a large congregation in the evening. The people gave good attention. I confirmed one, Blessed 3 children, & healed one that was Sick. Spent the night at Brother Benbows. Gave him a history of the rise of the church."

Page 421. "20 --- I walked to Hanly & preached to an attentive congregation. I spent the night with Brother Benbow. 2 m."

Page 422. "24d I walked to Stone with Brother Samuel Hancock & several other Brethren & preached at Widow Gilberts & (then?) returned to Hanly & spent the night at "Brother Benbows. Distance 20."

Page 422. "27th --- I spent the night at Brother Benbows."

Page 422. "28th --- I walked to Stone & Elder Turley preached. We returned to Brother Benbows & spent the night. --- 4 mi."

Page 422. "29th And the last day of winter. I spent the day in Hanly. ---"

Page 423. "March 1st 1840 This is my birth day. I am 33 years of age to day. I preached in Hanly & broke bread. I preached in the evening to a large congregation & the spirit & power of God rested upon me. 4 offered themselves for Baptism. Two soldiers received my testimony & I think will be baptized. I visited Widow Lucy Martin in No 6 Brunswick st. I spent the night in Hanly." (Here, again, I think we can assume that he spent the night with the Benbows)

From this we learn that during the period from January 22nd to March 1st, Wilford Woodruff spent thirteen nights and parts of several days in William Benbow's home, which accounts for a special relationship that developed between them, of which we will learn more about as we consider some of the March entries in Elder Woodruff's journal.

#### CONFLICTING ACCOUNTS OF MARCH 1840 EVENTS

Now that we are up to March 1, 1840, we are nearing the time when Wilford Woodruff was to meet John Benbow who was two years older than William and just a month away from his fortieth



birthday, which would be on April 1st. Elder Woodruff was seven years younger.

We have several accounts of what happened to Wilford Woodruff and John Benbow during the month of March 1840. Perhaps the best known of these is the one that Matthias Cowley included in his book bearing the title: Wilford Woodruff: His Life and Labors, with the following statement on the title page: "As recorded in his daily Journals." It was edited by Elder Cowley in September 1909. My Grandmother Ereksen had a copy of it and read from it to me before she died in 1914. It was passed on to my father and is now in the possession of my brother, Reid.

Upon reading the Wilford Woodruff Journal Typescript published in 1983, I soon found a great difference in the two accounts and wondered where Elder Cowley went to obtain the quotations he had of the same events occurring on the same day; and found, after searching for some time, that he probably used Wilford Woodruff's book, Leaves From My Journal, Third Book of the Faith-Promoting Series, written by President Woodruff when he was 74 years old in 1881, when the first edition was published. The second edition came out eight months later showing on the title page: "Juvenile Instructor Office, Salt Lake City, Utah 1882." While the general content of the latter and Elder Cowley's are the same, some words are different, although Elder Cowley has placed the statements in quotation marks.

A much greater variation in content is to be found between the three different records made by Elder Woodruff himself. I will list them as well as Elder Cowley's quoted account for a day by day comparison. I am doing this, not to be critical, but for a better understanding of the true situation; for I feel deeply indebted to Elder Woodruff for being the marvelous record keeper that he was; and I shall ever be grateful to him for doing what my great-grandfather failed to do; and that was to leave us without one written word of his extraordinary experiences with those remarkable early Church leaders.

Here is that list:

1. Wilford Woodruff's original Journal written in March 1840 as now found in Typescript form.
2. Wilford Woodruff's letter to the Times and Seasons written in Manchester, England, October 7, 1840, and published March 1, 1841, in Vol. 2, No. 9 in Nauvoo, Illinois.
3. Wilford Woodruff's book entitled: Leaves From My Journal written in 1881 and published in book form by the Juvenile Instructor in 1881 with a second edition in 1882. I quote from the latter edition.
4. Matthias Cowley's book: Wilford Woodruff, published in 1909; but my quotes are from the 1964 edition. The following statement is made on the title page: "History of His Life and Labors as recorded in his daily journals".

Here is a direct comparison of entries for March 1st from the four sources listed above:

From No. 1 source: "March 1st 1840 This is my birth day. I am 33 years of age to day. I preached in Hanly & broke bread. I preached in the evening to a large congregation & the spirit & power of God rested upon me. 4 offered themselves for Baptism. Two soldiers received my testimony & I think will be baptized. I visited Widow Lucy Martin No 6 Brunswick st. I spent the night in Hanly." Page 423.

From No. 2 source: "--- and in the midst of the prosperity of the work, as I arose to speak before a large congregation in Honly, on the 1st day of March, the Lord manifested unto me that it would be the last time I should warn the people for many days, and as I arose and informed the people it would be the last time they would hear my voice for many days, they marveled, for they expected, as well as myself, when I entered the house, that I should spend months in their midst; but the ways and thoughts of God are not like our ways and thought in every respect." Page 327.

From No. 3 Source: "March 1st, 1840 was my birthday, when I was thirty-three years of age. It being Sunday, I preached twice through the day to a large assembly in the City Hall, in the town of Hanley, and administered the sacrament unto the Saints.

In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me, and the voice of God said to me, 'This is the last meeting that you will hold with this people for many days.'

I was astonished at this, as I had many appointments out in that district.

When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was.

At the close of the meeting four persons came forward for baptism, and we went down into the water and baptized them." Page 77.

From No. 4 source: "March 1st, 1840, was my birthday; I was thirty-three years of age. It being Sunday, I preached twice during the day to a large assembly in the city hall, in the town of Hanley, and administered the Sacrament to the Saints. In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the spirit of the Lord rested upon me and the voice of God said to me, 'This is the last meeting that you will

hold with this people for many days.' I was astonished at this, as I had many appointment out in that district. When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was. At the close of the meeting four persons came forward for baptism; we went down into the water and baptized them." Page 116.

I have underlined differences I have observed between No. 3 and No. 4 source--they are minor.

In comparing these four accounts, the following differences can be observed:

1. In his first 1840 accounts, Wilford Woodruff does not mention being inspired to tell the congregation he was addressing that it would be the last time they would hear his voice for many days or that he had heard the voice of God. His October 1840 account states that "the Lord manifested to me that it would be the last time", etc., while the 1881 statement reads: " --- and the voice of God said to me, 'This is the last meeting'", etc.
2. The Matthias Cowley quotations from Wilford Woodruff's "daily journals", were evidently taken from the 1881 source which Elder Woodruff had written and enlarged upon, using his earlier records, for the specific purpose of adding a third volume to a "Faith-Promoting" series of books for the Church.
3. Elder Cowley made minor changes in punctuation, wording and paragraphing to suit his style without any explanation for such changes.

Here is a comparison of the four records for March 2, 1840:

From No. 1 source (W.W. March 1840): "2nd Walked to Burslem & returned to Hanly to Stoke & to Stone & preached & spent the night in Stone. The Lord warned me to go to the South. Distance of the day 16 m."

From No. 2 source (W.W. October 7, 1840) This record covers both the 2nd and 3rd of March: "On the day following Elder Turley returned from Birmingham, we counceled together thinking it best for me to go to Birmingham and try to open doors and establish the work in that city, and leave the Potteries in the hands of Elder Turley; but believing it to be my privilege and duty to know the will of the Lord upon the subject, therefore, I asked my Heavenly Father and as I asked, the Lord gave, and showed me that it was his will that



I should go immediately to the south of England. I conversed with brother William Benbow upon the subject, who had lived in Herefordshire and had friends still residing there, and much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted;" Page 327.

From No. 3 source (W.W. 1881) March 2d only: "In the morning I went in secret before the Lord, and asked Him what His will was concerning me.

The answer I got was, that I should go to the south, for the Lord had a great work for me to perform there, as many souls were waiting for the word of the Lord." Pages 77 & 78.

From No. 4 source (M. Cowley 1909) March 2nd only: "In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the south; for the Lord had a great work for me to perform there, as many souls were waiting for His word." Page 116.

Without commenting upon the differences in the accounts for March 2nd we will go on and quote from source 1, 3, & 4, (because it was impossible to separate the 2nd and 3rd in source No. 2) and then consider the two days together.

Here are the quotes from those three sources for March 3rd:

From No. 1 source (W.W. March 1840): "3rd I walked to Stafford & called at the (Kings?) Inn. I had an interview with Mr Colebourn the Rector of the Church of England. I then Called upon the clerk of the peace about a licens but he could not give me information upon the subject. I then had an interview with Mr Alexander Stewart a preacher but he rejected my testimony, brought a railing accusation against me & turned me from his door. I took the Omnibus in company with br. Wm. Benbow & rode to Wolverhampton & spent the night. Distance 26 miles." Page 423.

From No. 3 source (W.W. 1881): "On the 3rd of March, 1840, in fulfillment of the word of the Lord to me, I took coach and rode to Wolverhampton, twenty-six miles, and spent the night." Page 78.

From No. 4 source (M. Cowley 1909): "On the morning on the 3rd of March, 1840, in fulfillment of the directions given me, I took coach and rode to Wolverhampton, twenty-six miles, and spent the night there." Page 116.

I have made the following observations in comparing the four accounts for the two-day period of March 2 and 3, 1840, and have listed them as follows:

1. In his March 1840 account, Wilford Woodruff made minimum entries about the "inspiration" (answer to prayer) and "referral" (help from Wm. Benbow) factors in his motivation to go south, while he greatly enlarged upon them in his October 1840 accounts.
2. When he wrote his 1881 recount he did not even mention the contact he had with Wm. Benbow, his urging to go to Herefordshire and offering to pay his way and to accompany him, which he did as recorded by Elder Woodruff in 1840 as shown in Sources No. 1 and No. 2. He continued to emphasize "inspiration", perhaps because he felt that all other factors were of minimum importance and did not require mentioning.
3. Matthias Cowley ignored the "referral" factor, although he had access to all of Wilford Woodruff's Journals (see preface to his book, Wilford Woodruff: His Life and Labors, Source No. 4), and simply quoted from the enlarged account recorded in Source No. 3 (W.W. 1881).

We now have laid the foundation for considering the article written by James B. Allen as part of a series produced by the Church Historical Department and published in the Church News on the last page of the May 31, 1975, issue. (See Arthur B. Erekson Autobiography Vol 1, page 358.) It appears under the title of "Historical Vignettes - The Referral Method."

I quote it here in its entirety:

Most Church members are familiar with the outstanding missionary success of Wilford Woodruff and his brethren as the Council of the Twelve conducted an important mission in England in 1840.

What is not often observed, however, is the degree to which the "referral system," so important in missionary work today, may also have been significant in these early years.

Take, for example, the story of Wilford Woodruff's outstanding success in 1840. He began his missionary work in January in the potteries of Staffordshire, where there already was a branch of the Church with some 66 members.

Elder Woodruff immediately began preaching in the homes of Church members, who had, of course, invited their friends to hear the elder from America, and his first two baptisms came after he had preached in the home of Brother William Hume. He also preached in other places, but his diary is filled with notations suggesting that members were opening their homes and helping him in every way.

But the most far-reaching referral came from William Benbow, a member of the Church in Hanley. Elder Woodruff spent many nights sleeping at the Benbow home, and often preached there. In the process, Brother Benbow undoubtedly told the American apostle about his brother, John Benbow, who was a wealthy farmer in Herefordshire, and who was seeking religious truth. No doubt, too, William had written his brother of his own conversion.

On March 2, 1840, Wilford Woodruff wrote in his journal that he was inspired to go south. The next day he and William left by Omnibus, and the following day the two arrived at the home of John Benbow near the small settlement of Castle Froome in Herefordshire. John welcomed them with open arms, and the next day invited his friends and neighbors to his home to hear Elder Woodruff preach. The following day John Benbow, his wife, and four others were baptized.

From there the work spread rapidly among Benbow's friends and neighbors, and within a month Wilford Woodruff had baptized some 158 souls. In the weeks to follow, his success was equally outstanding, and much of that success began simply by the Church members inviting their friends, neighbors and relatives to hear the gospel. --James B. Allen

It is quite evident that when authors write for a special purpose, they may not do justice to all important considerations, and the reader is left with a distorted view of the real truth unless he is widely read and reads with discriminating knowledge and judgment.

I am willing to accept all the accounts that were written with only mild criticism, knowing that I find it very difficult to record events with a major degree of accuracy and an unbiased opinion.

We are now up to the point of time when John Benbow was to hear the Gospel of Jesus Christ presented to him by Wilford Woodruff in the evening of the 4th day of March, 1840, and we have two more accounts written about this event by Elder Woodruff to add to those already mentioned. One was recorded in his Journal for April 16th (about), and contains a summary of his activities for the thirty-five day period following his meeting with John Benbow. The other was published in the Millennial Star, Vol. No. 1 and No. 3 under the heading of CORRESPONDENCE.

I will label the first source No. 2 and the second, No. 3 to keep them in chronological order.



SIX SOURCE COMPARISON FOR MARCH 4TH THROUGH MARCH 31, 1840

Now that I will be referring to two new sources, to keep them all in proper order, I will re-number three of the earlier source as follows:

Source No. 1, W.W. March 1840. W.W. Journal Typescript, Vol. 1, p. 423.

Source No. 2, W.W. April 16, 1840. Wilford Woodruff's Journal Typescript, April 1840, pages 439-440.

Source No. 3, W.W. July 1840. Millennial Star, Vol. 1, No. 3, pages 71-72.

Source No. 4. (Same as previous No. 2) Wilford Woodruff's letter to the Times and Seasons written in Manchester, England, October 7, 1840, and published March 1, 1841, in Vol. 2, No. 9 in Nauvoo, Illinois.

Source No. 5. (Same as previous No. 3) Wilford Woodruff's book entitled: Leaves From My Journal and published in 1881.

Source No. 6. (Same as previous No. 4) Matthias Cowley's book: Wilford Woodruff published in 1909.

I will quote all six of these sources covering at least the March period, with some observations of my own, and then include quotations from other authors wherein they have used these same sources for their own purposes.

I will begin with Source No. 1 from Wilford Woodruff's Journal Typescript Vol. 1, page 423:

WILFORD WOODRUFF'S JOURNAL TYPESCRIPT

"4th We took Coach. Rode through Dudley 6 m Stourbridge 5 Kiddeminster 7 m Stourport 4, Worcester 12, then walked to Mr. John Benbows, Hill farm Castle Froome, Ledbury, Herefordshire. Mr Benbow was a large farmer. Cultivated about 300 acres of land. I spoke the word of God unto him & his house & he received my testimony & we had a good time. I spent the night at his house. Distance 48 m."

"5th I spent the day at Mr Benbows & preached at his house & had the testimony that there was many present that would be Saints."

"March 6th I preached at John Benbows Hill farm in the evening & a number received the word & I Baptized 6. Mr John Benbow & wife the [heads?] of the family of the Hill farm were among the number. 4 out of the 6 were preachers of the United Brethren of the Methodist order. I here found it necessary to become all things to all men in many respects. One man came to me in the water naked almost to be baptized. Spent the night with Brother Benbow."

"7th I spent the day in preparing a pool to Baptize in. I washed my feet & bore testimony against Alexander Stewart before God for rejecting my testimony."

"8th Sunday I preached at Frooms Hill in the morning, at Standly Hill in the afternoon & at Hill farm in the evening. I had a large congregation. The Lord of Hosts was with me. I Baptized 7 persons. 4 were Methodist preachers of the United Brethren. I confirmed 13 & broke bread unto the Saints. I praise God for his goodness in opening my way. Satan Desires to sift some as wheat. 2 miles."

"9th I preached at Standly Hill & Baptized 7 persons 2 of which were preachers."

"10th I preached at Brother Benbows o[n/r?] Hill farm & Baptized 12 persons 3 of which were preachers."

"11th I wrote 4 letters one to W Richards, one to J Taylor, one to W Clayton, one to Cordon. Brother Wm. Benbow parted with Brother John Benbow & started for home in Hanly. He left with a bowed head. It was a dark day to us both. The waves of sorrow rolled on our souls. The devil was as a roaring lion seeking to devour us but God will deliver us. I went to my meeting very [shortly?].

I preached in the evening at the house of Thomas Jinkins at Moorends Cross. I spent the night at Mr Jinkins. Distance of the day 5 miles."

"12th I preached at night at Mr James Hadley at Ridgway Cross. I supd at Mr Francis Holmes & I had a large congregation & the power of God restd upon me. I bore testimony unto the people & walked to Brother John Benbows & spent the night. distance of the day 6 miles."

"13th I visited the Sick & walked to Stokes Lane & preached & Baptized 3 persons & spent the night at Brother Benbow. 12 mile. --"

"14th I spent the day at John Parry & the night at Brother Benbows. Some of the Saints are still tried."

"15th Sunday I preached at Frooms Hill. I met with the Saints in the afternoon & confirmed 22 persons & ordained John Cheese to the office of a priest. I preached in the evening to a Congregation of about 800 but some of the baser Sort made much Disturbance. There was a number of persons that wished to be Baptized but returned home without it in consequence of the people. This was a labourious day to me. 2 miles."

"16th I walked to Ma[.]ston & called upon Squir Johnston a Magistrat & obtined a licens for preaching in any part of the English Government. On my return I visited a number of persons & found them believing. I preached at Frooms Hill & Baptized 3 persons one of which was a preacher. I spent the night at Brother Benbows. 12 m."

In most of the next entries Wilford Woodruff uses the term "Hill farm" in place of "Brother Benbows":

"17th --- I walked to Green Yeal & preached at the house of Philpotts to a large congregation. I was exceeding horse at the lungs. I spent the night at the Hill farm. 10 m."

"18th I walked in company with a pilot to Woferwood common & preached at the house of George Allen & returned & spent the night at Hill farm. Distance of the day 14 miles."

"20th March Oh Lord comfort Phebe thy handmaid this day in her distress. I Baptized 3 persons one a preachers, & preached at Bridger at Smith & some of the baser sort armed themselves with rotten Eggs & flung them at me. One hit me in the head but did not break untill it struck the ground. I walked to the Hill farm & spent the night. Distance of the day 9 miles."

"March 21st Oh Lord bless Phebe this day in need in every time of need I pray. I walked to Ledbury & found a letter from W. Richards. I returned to Brother Benbows & baptized 4 persons. 2 were preachers one of which was Thomas Kington the Superintendant of the Preachers of the United Brethren. Glory Hallaluyah the work of God rolls on. Distance of the day 12 miles."

"22nd Sunday I preached at Frums Hill. In the afternoon I preached at the Hill farm to a large congregation. /Willford Woodruff Jr. was born 5 oclock sunday March 22 1840./ I also met the Saints in the evening & confirmed 6 persons, & according to the Revelation of the Holy Ghost & the voice of the Church I ordained Thomas Kington to the Office of an Elder & William Jenkins to the office of a Priest. I also broke bread unto the Saints. The power of God & the Revelation of Jesus Christ rested upon me & I had a good time. I spent the night at the Hill farm. 2 miles."

"23d I received my trunk that was Sent me from Hanly. --- I preached at Standly Hill & Baptized 12 persons one of which was a preacher. The Lord is Doing a great work here. Their will have to be some triming Done by & by. Spent the night at the Hill farm. 4 miles."

"24th A preacher Called upon me & after I conversed with him a while he requested Baptism at my hands. I changed my clotheing & as I got ready to go to the pool, three other preachers rode up in a gig or charriot to see me. The fame had gone out into all the county of the spedy work that God was performing. --- they had come more than 20 miles to see me. --- Notwithstanding they were Ministers yet I stood up & boldly declaired unto them Jesus & testified unto them of the great work of God in these last Days, & the power of God rested upon us, & they bowed down & prayed & gave glory to God, & all rose up & the Gig stood still & we all went down into the water at the Same hour & I Baptized them & lade my hands upon them that they might receive the Holy Ghost & they went their way rejoicing."

I then walked to Moorends cross & spent the night & preached at Brother William Parsons & Baptized 5 persons more making 9 persons Baptized --- 6 mil."

"25th --- I walked to Woferwood common & preached to Allens & returned to Hill farm & spent the night. 12 mil."



"28th I confirmed one & walked to the Hill farm & Baptized 2 persons. One was a Primitive Methodist Preacher which I confirmed. I spent the night at the Hill farm & dreamed --- Distance of the day 8 miles."

"29th Sunday I have much to do to day. I preached at Froomes Hill, at 1/2 10 oclock at the Hill farm 2 [1/2?] oclock & Baptized 13 persons 2 of which were Preachers. I met with the Saints in the evening at 6 oclock at the Hill farm & Confirmed 35 Persons & broke bread unto about 80 Saints which closed the business of the day.

"O how much strength & wisdom I need in the midst of so much labour. But surely the Lord does give me grace according to my Day for which I feel very thankful.

"I am informed this day that the Ministers of the Church of England are holding meetings & councils to petition Parliment to Stop my preaching & to cause our religion to scease out of the land. But may the Lord order all things aright I pray."

#### JOHN BENBOW HAS TROUBLE WITH LANDLORD

March "30th I Baptized 9 persons 5 of which were preachers. I also confirmed 9 there. It was rather a dark Day with Brother Benbow. Some trouble with his Landlord & one of his men was in trouble.

"I walked to Ledbury & ---"

After having spent thirteen nights in February with John's brother, William, in Hanly, and traveling with him, at William's expense, to John's home in Herefordshire, Wilford Woodruff spent a total of twenty-one nights with John and several days in March, during which time there were crowds of people in and out of John's home attending meetings and preparing for baptisms in the pool on his farm. One can only imagine how much work and confusion this must have created for John and Jane, as well as expense.

John and Jane did not write about their troubles, nor did Wilford Woodruff, other than the short statement quoted above; so they must have kept them to themselves and continued faithful to the cause they had embraced and followed the counsel of the Church leaders.

#### WILFORD WOODRUFF'S APRIL 1840 ACCOUNT OF MARCH ACTIVITIES

I will now quote Source No. 2 (W.W. April account of his March activities recorded as a summary in his Journal. Pages 439 and 440.)

I Willford Woodruff being led by the spirit visited Frooms Hill in Herefordshire England 5 miles North of Ledbury on the 5th day of March 1840 &

commenced preaching the word of God unto the people & many received my testimony & I commenced Baptizing such as should be saved & in one month & 5 days I Baptized Mr Thomas Kington the superintendant of the Church of the United Brethren which came out of the methodist connexion & also Baptized forty Eight Preachers of the United Brethren & 112 of the members making 158 souls in all. The scenery flung into my hands or under my superintendancy & care 42 established places of preaching which were licensed according to law including one chapel.

This has opened the largest field for labour & increase of numbers of any door that has been opened in the same length of time since the Church of Jesus Christ of Latter Day Saints has been established. Their was among this number Baptized some of most all classes & church, 46 preachers one clark of the Church of England, one constable & a number of wealthy farmers, & when I left this vast field of Labour to go to Preston to attend the conference their was nearly 200 souls ready to be baptized as soon as an opportunity offers. But I have attended the Conference & have again returned into this part of the vineyard, & Elder Young is with me & I expect Elder Richards soon to assist in pruning this part of the vineyard.

This field that is now open is about 40 miles from Bristol 40 from Birmingham & 120 from London. I expect the church will number several hundred in this region soon.

I found on my return that Elder Kington had baptized 10, & Priest John Cheese 20 making the whole No 188 Souls."

I have copied the spelling as I found it in the published Typescript. It is of interest that Wilford is spelled with a double "l" in this record while later only one "l" is used.

Of great interest to me is the fact that he reported having baptized 158 souls during the one month and five day period; and we shall see from later reports that this is far more than he ever baptized in the pool on John Benbow's farm, in spite of several statements to the contrary.

#### WILFORD WOODRUFF'S JULY 1840 ACCOUNT OF HIS MARCH ACTIVITIES

Our next quotation is from Source No. 3 (W.W. July 1840, Millennial Star, Vol. 1, No. 3, Pages 71 and 72.)

To the Editor of the Mil. Star.

Beloved Brother,

Feeling that a history of the rise and progress of the work of the Lord in Herefordshire and the region

round about would be interesting to the Saints, I proceed to lay before you a brief sketch of the same, and of my labours and those of my brethern in that region.

I arrived at Frooms-Hill, Castle Froom, Herefordshire, on the 4th of March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5th of March, for the first time I preached the fulness of the gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a still larger number at Mr. Benbow's, and preached unto them the first principles of the gospel, viz., faith in Christ, repentance and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday, the 8th, and baptized seven, and confirmed thirteen, and broke bread unto them.

Several of those who were baptized were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formerly belonged to the body of the Primitive Methodists, but had separated themselves from that body, and chosen the name of United Brethren. They had from forty to fifty preachers, and about the same number of established places of meeting, including one or two chapels. Mr. Kington was the superintendent of the church of the United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 15 to 30 miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in the region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the superintendent of the United Brethren, before whom I gave an account of the rise and progress of the church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set his hand to accomplish in these last days. Mr.



Kington received my testimony and sayings with candour, and carried the case before the Lord, made it a subject of prayer, and asked the Father, in the name of Jesus Christ, if these things were true, and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an elder, and he went forth and began to preach the fulness of the gospel. I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about 120 members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the gospel would meet a welcome reception, -- and all this during the term of one month and five days.

WILFORD WOODRUFF'S OCTOBER 1840 ACCOUNT OF HIS MARCH ACTIVITIES

Now to Source No. 4 (W.W. letter to the Times and Seasons, Oct. 7, 1840. Pages 327, 328, and 329.)

--- and on the 4th of March we left the potteries and traveled 80 miles together, (with William Benbow) and in the evening arrived at the house of Mr. John Benbow, at Frooms Hill, Castle Froom, Herefordshire. I would here remark, that as you have already published a letter from me, giving a brief sketch of some of my labor there, and we have also published in the Millennial Star, something of a history of the same, which, perhaps you may have obtained before this, that I shall speak of some things which occurred during this mission which has not appeared in other communications.

Mr. John Benbow kindly entertained me for the night, during which time I spent several hours in laying before him an account of the origin, rise and progress of the Church of Jesus Christ of Latter Day Saints, and like good old Cornelias the Spirit of God was upon him, and he received my testimony with all his heart, and opened his doors for preaching, and on the evening following, (the 5th of March,) for the first time I preached the fulness of the gospel to a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things; on the evening following I met a still larger number at Mr. Benbows and preached unto them the first principles of the gospel, viz: faith in Christ, repentance and baptism for the remission of sins, and the gift of the holy ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren. On inquiry I found that

the United Brethren were a people who had formerly belonged to the body of the Primitive Methodist, but had separated themselves from that body and chosen the name of United Brethren, they had from forty to fifty preachers, and about the same number of established places of preaching, including one or two chappels licensed according to law.- Mr. Thomas Kington was the superintendent of the Church of United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 20 to 30 miles. This people universally felt willing to hear a matter before they condemned it, they opened their doors for me to preach, and searched the scripture daily to see if the things which I taught were true, and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy to many souls in that region.

On Saturday the 7th, I spent the day in preparing the pool for baptizing, for I saw their was much to be done. On Sunday the 8th, I preached at Bro. Benbows before a large congregation, and baptized seven, four were preachers, I confirmed 13 and broke bread unto them: the power of God was with me and we had an interesting time. On the 9th I preached at Standly Hill and baptized 7, two were preachers. On the 10th, I preached again at Br. Benbows, and baptized twelve, three were preachers; next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his own mother and son, baptized into the new and everlasting covenant, making 32 persons, 13 of whom were Methodist preachers of the United Brethren, which were baptized during the first five days, after my arrival in Herefordshire; and the report of these things flew through all parts of the country like electricity, and the whole country was stired up to inquire into these matters. The church Minister of Frooms Hill, or Bishop Froom, called upon the constable of that Parish to take me up, but he called the wrong man, for as soon as he saw me he received my testimony and I baptized him: next one of the church Clerks attended one of my meetings to see what I was doing, and likewise he received my testimony, and when meeting was closed he said he would soon be baptized: thus mightily grew the word of God and prevailed. The church Ministers in that region held a council, I was informed, to see what measures they could adopt to stop the work; but I was licensed to preach in any part of the English Government, and the law tolerated all

Protestant religion, and the Old and New Testament supported our principles in every sense of the word, therefore there was no steps taken against it except to warn the people not to hear. I would here say, Herefordshire as well as the surrounding country is a farming country altogether, and I can say as pleasant and healthy as any part of England I have visited. Hereford, Gloucester, and Worcester are large towns being the capitol of those Shires, yet the country being given to farming, it is not so densely populated as many parts of England, yet the report of a work like the fulness of the gospel would spread far more rapidly in such a country than in a dense city, which was the case in Herefordshire and all the surrounding country; in fine I never had seen such a work before, and the like had not been known in the last days, it was not the work of man but the work of God, the power of God was among the people, and his spirit was like a rushing night wind in our midst from time to time, untill multitudes were stired up to inquire into these things. If any one asks why these things are so, I answer because the Lord is about to make a short work in England, and not only in England, but upon the face of the whole earth, for the wickedness of the earth is great, and the cry of the widow, the orphan, and the poor, and oppressed, are entering into the care of the Lord of Sabaoth, who is about to call down his indignation upon the heads of the Gentile world. But to return to my subject, I would say that I continued daily to preach and to baptize. On the 15th, (Sunday) I preached at Brother Benbows and confirmed 22; and in the evening I preached to about 800, notwithstanding it was entirely a country place, 10 offered themselves for baptism, but had to go home without receiving the ordinance that night, in consequence of the excitement and crowd of the throng. --- I then immediately walked to the town of Ledbury, distance six miles; it was the first time I had visited this town: I had not been in town an hour before many flocked around me to see me and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chappel for me to preach in, and he went into the pulpit with me and opened the meeting by reading the 35th chap. of Isaiah and praying mightily for me; I then arose and preached to a large and attentive audience and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town, which made twenty two persons during the day, 9 of whom were preachers, however, I did not baptize the last 13 named until the next morning. -- These preachers of whom I speak, were mostly United Brethern, who, on hearing the report of these things assembled



together at the place of meeting for the purpose of investigating our doctrine and to receive it if true. By this time doors were open upon everyhand, many more than I could possibly fill; and I frequently was called upon to go to pools three or four times in a day to baptize those who received my testimony and believed the gospel.

Here again, I have copied the record as I found it with several obviously misspelled words and lack of paragraph separation.

#### WILFORD WOODRUFF'S 1881 ACCOUNT OF HIS MARCH 1840 ACTIVITIES

Source No. 5 is the fifth of Wilford Woodruff's accounts of his experiences in taking the gospel message to John Benbow and is found in the book he wrote when he was seventy-four years old in 1881 and published as Third in a Series of the Faith-Promoting books.

This quotation begins with his account for March 4th on page 78 of Leaves From My Journal.

On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge and Worcestor, and then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no Elder of the Latter-day Saints had visited.

I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. His wife, Jane, had no children.

I presented myself to him as a missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by commandment of God as a messenger of salvation, to preach the gospel of life unto him and his household, and the inhabitants of the land.

Mr. Benbow and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together, and conversed until two o'clock in the morning.

Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought unto them of the fullness of the everlasting gospel, which God had revealed through the mouth of His Prophet, Joseph, in these last days.

I rejoiced greatly at the news that Mr. Benbow gave me, that there was a company of men and women -- .

over six hundred in number -- who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them, and had chapels and many houses that were licensed according to the law of the land for preaching in.

This body of United Brethren were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open the way before them, and send them light and knowledge that they might know the true way to be saved.

When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labor and go to the south, for in Herefordshire there was a great harvest-field for gathering many Saints into the kingdom of God.

I retired to my bed with joy after offering my prayers and thanksgiving to God, and slept sweetly until the rising of the sun.

I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my Master's business, by preaching the gospel to the people.

He had a large hall in his mansion which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening.

As the time drew nigh many of the neighbors came in, and I preached my first gospel sermon in the house. I also preached on the following evening at the same place, and baptized six persons, including Mr. John Benbow and his wife, and four preachers of the United Brethren.

I spent most of the following day in clearing out a pool of water, and preparing it for baptizing in, as I saw many to be baptized there. I afterwards baptized six hundred in that pool of water.

On Sunday, the 8th, I preached at Frome's Hill in the morning, at standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening.

The parish church that stood in the neighborhood of Brother Benbow's, presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meetings through the day and evening.

When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

I asked him "For what crime?"

He said, "For preaching to the people."

I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after the meeting.

He took my chair and sat beside me. I preached the first principles of the everlasting gospel for an hour and a quarter. The power of God rested upon me,

the Spirit filled the house, and the people were convinced.

At the close of the meeting I opened a door for baptism, and seven offered themselves. Among the number were four preachers and the constable.

The latter arose and said, "Mr. Woodruff, I would like to be baptized."

I told him I would like to baptize him. I went down to the pool and baptized the seven. We then met together and I confirmed thirteen, and broke bread unto the Saints and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the gospel, he must go himself and serve the writ, for he had heard him preach the only true gospel sermon he had ever listened to in his life.

The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach.

But they were both pricked in their hearts and received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints.

The rector became alarmed and did not sent anybody else.

The ministers and rectors of the South of England called a convention and sent a petition to the Archbishop of Canterbury, to request parliment to pass a law prohibiting the "Mormons" from preaching in the British dominion.

In this petition the rector stated the one "Mormon" missionary had baptized fifteen hundred persons, mostly members of the English church, during the last seven months.

But the archbishop and council, knowing well that the laws of England gave free toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they had the ground where hares, foxes and hounds ran, they would not lose so many of their flock.

I continued to preach and baptized daily.

On the 21st day of March I baptized Elder Thomas Kington. He was the superintendent of both preachers and members of the United Brethren.

The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred-and-sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in.

This opened a wide field for labor, and enabled me to bring into the Church, through the blessing of God, over eighteen hundred souls during eight months, including all the six hundred United Brethren except one person; also including some two hundred preachers of various denominations.

This field of labor embraced Herefordshire, Gloucestershire and Worcestershire, and formed the conferences of Garway, Gadfield Elm and Frome's Hill.



COWLEY'S 1909 ACCOUNT OF WILFORD WOODRUFF'S MARCH 1840 ACTIVITIES

This brings us to the last source of Wilford Woodruff's published accounts of his first contacts with John Benbow, and perhaps, most widely read. It is the one I have labeled Source No. 6 and I have taken the following quotations from the 1964 copyrighted edition of Wilford Woodruff: History of His Life and Labors, by Matthias F. Cowley:

(It seems evident that Elder Cowley took this material from Wilford Woodruff's Leaves From My Journal. I have underlined words and phrases he has changed from the original. The quotations begin on page 116.)

On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport, and Worcester, then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no elder of the Latter-day Saints had visited.

I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. His wife, Jane, had no children. I presented myself to him as a missionary from America, an elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the gospel of life to him and his household and the inhabitants of the land. He and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together, and conversed until two o'clock in the morning. Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought them.

I also rejoiced greatly at the news Mr. Benbow gave me, that there was a company of men and women - over six hundred in number - who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them, and for religious services had chapels and many houses that were licensed according to the law of the land. This body of United Brethren were searching for light and truth, but had gone as far as they could, and were calling upon the Lord continually to open the way before them and send them light and knowledge, that they might know the true way to be saved. When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labor and go to the south; for in Herefordshire there was a great harvest-field for gathering many saints into the Kingdom of God. After offering my prayers and thanksgiving to God, I retired to my bed with joy, and slept well until the rising of the sun.

I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my

Master's business\_ by preaching the gospel to the people. He had in his mansion a large hall which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening. As the time drew nigh, many of the neighbors came in, and I preached my first gospel sermon in the house. I also preached at the same place on the following evening, and baptized six person, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water, and preparing it for baptizing \_\_, as I saw many would receive that ordinance. I afterward\_ baptized six hundred persons in that pool of water.

On Sunday, the 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening. The parish church that stood in the neighborhood of Brother Benbow's, presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meetings through the day and evening.

When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him "For what crime?" He said, "For preaching to the people." I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after the meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel. The power of God rested upon me, the spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and several offered themselves. Among the number were four preachers and the constable. The latter arose and said, "Mr. Woodruff, I would like to be baptized." I told him I would like to baptize him. I went down into the pool and baptized the seven. We then came together.\_\_ I confirmed thirteen, administered the Sacrament, and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken \_\_ for preaching the gospel, he must go himself and serve the writ; for he had heard him preach the only true gospel sermon he had ever listened to in his life. The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach. They both were pricked in their hearts,\_\_\_ received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The rector became alarmed, and did not venture to send anybody else.

The ministers and rectors of the South of England called a convention and sent a petition to the Archbishop of Canterbury, to request parliament to pass a law prohibiting the "Mormons" from preaching in the British dominion. In this petition the rectors stated the one "Mormon" missionary had baptized fifteen hundred persons, mostly members of the English church, during the last seven months. But the archbishop and council, knowing well that the laws of England afforded toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they valued ground where hares, foxes and hounds ran, they would not lose so many of their flock.

I continued to preach and baptize daily. On the 21st day of March I baptized Elder Thomas Kington. He was the superintendent of both preachers and members of the United Brethren. The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in. This opened a wide field for labor, and enabled me to bring into the Church, through the blessings of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person. In this number there were also some two hundred preachers of various denominations. This field of labor embraced Herefordshire, Gloucestershire, Worcestershire, and formed the conferences of Garway, Gadfield Elm, and Frome's Hill.

#### COMMENTS ON THE SIX SOURCE COMPARISON OF WILFORD WOODRUFF'S MARCH 1840 ACTIVITIES

Wilford Woodruff's daily journal is a marvelous record of his main activities, which were many and varied and extremely exciting for a missionary during March 1840, and he had little time to record all of the details and his thoughts and feelings. However they served as basic information sources for his later writings; and it is really amazing how much detail he did include about numbers and places and names for the baptisms he performed. (We are also indebted to Signature Books for making the original material so readily accessible for our study.)

In his letter to the Millennial Star in July and the Times and Seasons in October he had had more time to fill in additional facts and feelings, and to give us a more detailed account of his activities. Each account is more extensive than the one preceding it.

I was particularly impressed with how much he recorded about the Benbows, mentioning their kindness and assistance to him as well as each time he was with them and a note about their trials.

It is of interest to observe that in his first journal entries and in the April account, he does not mention the number of members of the United Brethren; but in the July and October



letters he states: "whose members numbered about 400 in all" in both cases.

However, in his 1881 book, Leaves From My Journal, he wrote, "over six hundred in number".

Another figure which is greatly overstated in his 1881 book, is when he wrote the following, which I have already quoted, but will repeat again. Quote: "I spent most of the following day in cleaning out a pool of water, and preparing it for baptizing in, for I saw many to be baptized there. I afterward baptized six hundred in that pool of water."

This was grossly exaggerated as I will show from the records made by Wilford Woodruff himself at the time he served in Herefordshire. The actual number was only 64.

It is unfortunate that these statements, in error, were made without correction, because they have been repeated by many writers and speakers in the years that followed. We can forgive Wilford Woodruff because they were made when he was under a lot of pressure and was at the age of 74 when he made them; but it has caused the spread of inaccurate numbers in many publications at home and abroad, which, we hope, will soon be forgotten now that the correct numbers are available in print as taken from his own personal records made near the time when the events occurred.

I might add that the most notable purveyor of these errors was Matthias F. Cowley, which occurred when he copied them in his book, Wilford Woodruff: History of His Life and Labors. In taking them from Wilford Woodruff's Leaves From My Journal, without checking the original journal entries, while inferring that he had, he did a great disservice to his readers. He also did a disservice by not telling his readers that his quotes about Wilford Woodruff's March 1840 experiences were taken directly from Leaves From My Journal with some of his own modifications, although he placed them in quotation marks.

#### LIST OF WILFORD WOODRUFF'S MARCH 1840 BAPTISMS IN HEREFORDSHIRE WITH A TOTAL OF ALL BAPTISMS IN THE POOL ON HILL FARM

Here is a summary of the records he left of baptisms made by him in the pool on the Benbow Hill Farm and in other places in March 1840 which show that the number was not 600, but only 64. All of his baptisms after March 1840 were at places other than Hill Farm because John Benbow left Hill Farm early in April while Wilford Woodruff was away, and when he returned he found the Benbows living at Fromes Hill, and Wilford Woodruff performed baptisms in other places after that time as shown in his journal.

Wilford Woodruff made a list of all the persons he baptized between March 6, 1840, when he started the list with the names of John and Jane Benbow, up to June 23, when he left Herefordshire to attend a conference in Manchester.

I will show the names as he listed them together with some observations on where they were baptized and, also who the Benbows were in relation to John Benbow according to the information I have at present. I will show only the names listed for March 1840, as taken from Wilford Woodruff's Journal Typescript, Vol. 1, beginning with page 379:

<u>Names</u>	<u>Total Number Baptized</u>	<u>Baptized on John Benbow's Farm</u>
John Benbow	6	6
Jane Benbow (wife of John Benbow)		
Ann Bo[urn?]		
Mary Rowberg		
Charles Price /priest/		
John Cheese /March <sup>o</sup> priest/		
Joseph Pullin	7	7
[M?]ar Garet Pullins		
James Hill /priest/		
John Parry /priest/		
Jane Ga itry?		
/John/ William Benbow 8th (Bro. William's son) (Nephew)		
Charlotte Clark Snday 8th		
Ann Benbow (Mother)	7	7
presthood Benbow (should be Prestwood Bro.)		
Sarah Benbow (Sarah Holmes Benbow) (Niece)		
Hellen Benbow (should be Ellen Niece)		
Ann Parry		
Robert Holmes (Nephew of Jane)		
/20/ Elizabeth Holmes /March 9th/ (Wife of Robert)		
/Hannah/ Sara? h Badham	12	12
Mary Hill		
Ann Bowbery		
Ann Smith		
James Bernes /priest/		
James Benbow (Brother)		
Mary Ann Holmes		
Robert Hill		
Thomas Jinkins		
Hannah Williams		
Sarah Tumkins		
William Evens 10th		
(Baptized at Stokes Lane)	3	0
William Davis		
Johnathan Davis		
Caroline Gaston 13th		
Confirmed Sundy 22 persons		
(Baptized at Frooms Hill)	3	0
William Jinkins		
John Williams		
Mary cheese 16th		
(Baptized probably at Bridger)	3	0
Francis Birch		
/20/ Ann Birch		
James Gurney 20th		

Thomas Kington Elder	4	4
Hannah Kington		
George Brown		
Ann Teague 21st 6th		
/Sunday 22 confirmed/		
(Baptized at Standley Hill)	11 or 12*	0
John Fi[nd?]oe		
Lydia Fi[nd?]oe		
John Benbow (Elizabeth married her cousin John)		
Elizabeth Benbow (Sister)		
Elizabeth Woodyatt		
Mary Cole		
May Jones		
Harriet Taylor		
Hannah Knot		
Rebecca Tyler		
Harriet Hill /March 23rd/		
(Baptized 4 at Hill Farm)	9	4
Wm. Jinkins priest		
Daniel Browett priest		
John Gaily priest		
/20/ Elizabeth Browett		
William Parsons		
Mary Parsons [5 of these at Moorends Cross on the 24th or 25th]		
James Hadley		
Maria Hadley		
John Shepherd		
Baptized & confirmed /8/ 24th		
(Baptized 2 at house of Mark Davis and 5 near shuknell)	7	0
Richard Hull		
William Williams		
Philip Green		
Jane Green		
Ann Graves		
John White		
<u>Francis Brush</u>		
Baptized March 27th		
George Allen	2	2
<u>Thomas Benbow</u> March 28th (Nephew)		
(Baptized at Hill Farm)	13	13
Thomas Smith		
Elizabeth Davis		
James Watkins		
William Morris		
Mary Proser		
/20/ Susanna Morris		
John Dyer		
Benjamin Williams		



(Cont. from p. 35)

Mary Williams

Ann Dutson

Harriet White

Thomas Hope

Eliza Parry 35 persons

Baptized & confirmed March 29

(Probably baptized at Hill Farm)

9

9

John Morgan

Mary Powel

Elizabeth Hill

Elizabeth Tringham

Ann Benbow (Possibly Sister or  
Niece)

Thomas Clark

Edward Philips prist

Edward Ginkins Herefordshire

Melinda Prichard Frooms Hill

Baptized & Confirmed March 30th

(Baptized at Greenway)

13

0

John Preece

Mary Ann Prie[tt?]

Hannah Pullen

/100/ Mary Pitt

Hannah Pitt

James Palmer

Henry Palmer

James Palmer jr.

James Bishop

Elizabeth Bishop

Elizabeth Smith

Rosanah Baylis /Greenway/

Lydia War March 31st

(Totals for March)

109 or 110

64

In my study of these lists and comparing the dates of when the baptisms took place with Wilford Woodruff's daily Journal accounts, I believe it is fairly safe to say that he baptized only 64 persons in the pool on John Benbow's farm; a number which is probably all that he ever baptized there, in spite of various numbers quoted in other accounts, ranging from 65 ( ) to 600 ( ).

I will now turn to a short discussion of the relationship of the ~~twelve~~ Benbows found in the above lists, and indicate why I have shown certain relationships. There is a little doubt about John's leadership and influence upon other members of his family, and the fact that ten of them soon followed him into the waters of baptism is a good indication of this. His wife, Jane, joined him on the first day, and two days later there was a /John/ William Benbow who was probably John's nephew, the son of his brother, William, who was visiting there at the time. My father's Temple Record Book, which I have in my possession, shows that William Benbow and his wife, Ann Bagley, had five children (page 4), the second of whom was John William Benbow born

July 16, 1831, which would make him 8 years and 8 months old when the baptism took place.

If we assume that he was the John William Benbow recorded by Elder Woodruff, then this would clear up and make true the following statement made by Elder Woodruff in his October 1840 report to the Times and Seasons which reads as follows: (2) "---next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his mother and son, baptized into the new and everlasting covenant, --".

John's mother was also William's mother, but John did not have a living son; so the son referred to must have been William's son.

Additional confirmation of this is to be found in an article by V. Ben Bloxham which was published in the Church News for May 16, 1987, page 5, from which I quote:

Elder Woodruff spent 13 nights in the home of William and Ann Benbow and during that time became acquainted with William's connections in Herefordshire.

Elder Woodruff said he talked with Benbow about going to Herefordshire, where Benbow had lived and still had friends. Benbow "much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted" (Times and Seasons, Vol. 2, No. 9, p. 327).

Elder Woodruff left Hanley March 3 with Benbow and his 8-year-old son for the 80 mile journey to Herefordshire to visit William's brother John and to meet other people. They traveled the last 14 miles on foot and arrived at the home of John Benbow in the evening of March 4. "I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means."

Brother Bloxham does not tell us where he found the reference to William Benbow's eight-year-old son accompanying his father and Wilford Woodruff from Hanley to Hill Farm, but he does quote the following from the Journal of Alfred Cordon: "William and Ann Benbow were baptized by Alfred Cordon Jan. 4, 1840, just 2 1/2 weeks before, to become the first of that name to join the Church."

Perhaps we can assume that the Alfred Cordon Journal also tells about John William Benbow, the eight-year-old boy going with his father and Wilford Woodruff to see his Uncle John. I have searched the several journals I have access to without success in obtaining this information.

I have also tried to obtain the information directly from Brother Bloxham by calling him. He was not home and I left word for him to call me; but my call was not returned. Such are the frustrations of a researcher trying to find facts to separate truth from error!

Of the four Benbows baptized on the 9th, there is good evidence that "Ann" was John's mother. "presthood", which is a misspelling of "Prestwood" could have been his 53-year-old

brother, and "Sarah", was young Thomas Benbow's wife; and the "Hellen", was undoubtedly, a misspelling of "Ellen", John Benbow's niece and foster child.

James Benbow who was baptized on the 10th, could have been his 56-year-old brother.

The John and Elizabeth Benbow who were baptized on the 23rd, were probably man and wife and were, respectively, the brother-in-law as well as cousin, to Great-grandfather John Benbow; and, Elizabeth, his sister. Isabella Benbow Erekson had entered in her Temple Record Book No. 1 on page 201 the following: "Aunt Elizabeth Benbow married her cousin John Benbow."

The last of the Benbows to be baptized by Elder Woodruff during this period was Thomas Benbow, on the 28th of March. He was Ellen's brother, the son of the deceased Thomas, and the nephew and foster son of John Benbow.

### SUMMARY OF THE BENBOW'S MARCH 1840 EXPERIENCES

Now that I have presented practically all of the written records concerning the March 1840 history of John and Jane Benbow, I will summarize what I have learned about this remarkable couple and present it in a condensed form.

1. They were prepared, physically, mentally and spiritually to receive the gospel message--perhaps to a greater degree than any others who joined the Church in England at that time--which made them shining examples for others to follow.
2. They were exceptionally well-known and highly respected by their family and friends which extended far beyond the boundaries of Castle Frome where they lived.
3. They provided hundreds of contacts to whom Elder Woodruff could teach the gospel.
4. They had physical facilities and material resources sufficient to support large gatherings of people where church services could be held and baptisms could be performed any time of the day; and they provided them freely.
5. They provided a permanent headquarters for Elder Woodruff with everything he required in food and shelter and privacy for interviewing and teaching and writing letters and keeping his journal. Also, he could come and go as he pleased any time of the day or night. During the 28 days he spent in March in Herefordshire, he was with the Benbows on 23 of them as recorded in his journal.
6. Other than divine help, the Benbows provided more assistance toward Elder Woodruff's success as a missionary in Herefordshire, than any other couple or individual either in or outside of England.
7. John's brother, William Benbow, also played an important role which should not be overlooked or forgotten.
8. Elder Woodruff was particularly proud of the fact that he had brought Thomas Kington, the superintendent of the preachers for the United Brethren, into membership in the Church. However, left unmentioned by Elder Woodruff, was the fact that John Benbow's influence may have been of inestimable value in this case, because Thomas had boarded and lodged, free of charge, at John Benbow's home, for eight years. (3)



## REFERENCES

- (1) Wilford Woodruff's Leaves From My Journal, page 80.
- (2) Wilford Woodruff's October 7th Report to the Times and Seasons, published March 1, 1841, in Vol. 2, No. 9 in Nauvoo, Illinois, page 328.
- (3) From a record which I copied from my cousin, Zeph Erikson and shown on page 333 of Vol. 1 of the Arthur B. Erikson Autobiography, which I quote as follows:  
"Mr. Kington, the leader and preacher of the sect, boarded and lodged at Mr. Benbow's place, free of charge for eight years."

### CHAPTER 3: SOMETHING ABOUT THE UNITED BRETHREN

In connection with the last point (No. 8) it was of great interest to me to learn more about the United Brethren. Information about them in addition to the statements we have already reported, can be found in the article by David J. Whittaker carrying the title "Harvest in Herefordshire", which was published in the January 1987 Ensign on page 49 in which he states:

About six hundred individuals living in the larger Herefordshire area, many of them from the poorer classes, had broken with the Methodist movement begun by John Wesley because of its growing wealth and formalism. They had gathered around the leadership of Thomas Kington, and about 1834 the group had been expelled from the Primitive Methodists, a smaller schism from the Methodist movement. They had about forty preachers who were providing leadership and preaching when Elder Woodruff arrived in March 1840.

Members of the United Brethren were living in Herefordshire, Worchestershire, and Gloucestershire and had formed into two conferences (circuits), centered at Froome's Hill and Gadfield Elm. Influenced by John Bunyon's Pilgrim's Progress, the early Puritan work which stressed deep personal piety and the need for the true Christian to view this life as a pilgrimage back to God's presence, this group was open to the new revelation Elder Woodruff brought. Their habit of daily prayer and their stress on family life also assured his message a warm and honest reception. (1)

Under the reference (1), David Whittaker refers to an article by Job Smith entitled "The United Brethren", which was published in the July 1910 issue of the Improvement Era. I have read the article and found it very enlightening. I was particularly impressed with the fact that the author had a first-hand knowledge of them and wrote with apparent understanding. Therefore, I am quoting the article in its entirety:

It is known that in the year 1840, Apostle Wilford Woodruff was inspired to leave the place where he was preaching, in Staffordshire, England, and with short notice, make a trip by stage and on foot to Herefordshire, to the headquarters of a society called United Brethren. And it is also known that the members of this society, almost without an exception, embraced the gospel, and soon after commenced emigrating to Nauvoo, there being added to the Church, during the next six months, over one thousand souls.

A few facts relating to this society, as to their work as a religious organization, their zeal, ambition and personnel, may be interesting at this date and period of the Latter-day work. It is mainly of

interest to our young missionaries, as an incentive to seek for and listen to the promptings of the spirit, in the discharge of their duties, so as to find the people who have the disposition and the courage to receive their message.

The society called Methodists, as we all know, was founded by John Wesley, who was a regular minister of the Church of England, and who seceded therefrom on account of the dead formality of that church, their prayers, lessons, and general religious exercises being simply the reading of printed forms of prayer, repeated every Sunday--some of them quite absurd and vain to an actively devout mind seeking divine favors. Their sermons, all read from manuscripts, were devoid of the inspiration and zeal of servants of God.

John Wesley, being inspired to do good among the English people, and to show the difference between empty formalities and real, religious activity, left off his surplice (a white gown used by the church of England ministers) and set out with earnest, honest desire and faith to preach the gospel as far as he understood it, for the reformation and salvation of those who would listen to him.

Of course, the honest people, especially the poor, soon recognized an honest preacher, and soon a society was formed and preaching places were found, and a great organization was established, called Methodists. Now, all this transpired in the eighteenth century. Later on, and as wealth and popularity filled fashionable chapels and places of worship, formality and fashion deadened the preaching of his successors, and he being now gone, left nothing but his printed sermons to keep his fervor alive. Thomas Kington was a Methodist preacher of John Wesley's stamp, zeal and inspiration. To him the dead influence of formal religion was not sufficient to save a soul. "Except ye repent, ye shall all likewise perish" was his favorite text, and with a revivalist's zeal he, as a Methodist worker, stirred up his hearers and annoyed the more formal and better paid preachers of that denomination--and, as a result, he was expelled. This occurred some time before 1830. Methodism had settled down into a rut of self-satisfied formality, which objected to being disturbed by a call to repentance, which was the battle cry of this notable man.

But Thomas Kington, though a poor man and expelled by his church, could not be silenced. He had no chapel or church to preach in, but he remembered that the great preacher of Nazareth preached in the open air to the poor and also to the proud; and the poor of Herefordshire were glad to hear Kington, and offered their large kitchens for him to preach in. Other good



men felt the touch of zeal to try to persuade people to "repent and believe." A society was soon formed, and at the date of Apostle Wilford Woodruff's visit, it possessed between thirty and forty preachers and preaching places. It had a great many very poor people as its members, and a few working men in fairly good circumstances, and one man who might be called wealthy, he being a farmer and owner of some land. It had extended from Herefordshire into Worcestershire and Gloucestershire, and formed into two circuits (or conferences) named after the places where their chief gatherings were held, called Froom's Hill and Gatfield Elm.

Thomas Kington was the general-superintendent, and the chief preachers assembled once in three months to arrange the dates and places where each should preach during the following three months. Some were called "preachers" and other "exhorters." A page of my Recollections will illustrate their methods:

About this time, (1836), I being about eight years old, one of these preachers came to Redmarley, where I was living at Father Bundy's, and asked permission to hold an evening meeting in his house for preaching. This was granted. This was my first acquaintance with United Brethren. But the preachers were not all brethren, for the preacher that visited us was an unmarried female named Hannah Gittings. Intermittent with her preaching were impassioned appeals for praying by the congregation individually, which seemed to take such hold upon her listeners that several at the same time occasionally might be heard. In due time the meeting closed, and, of course, the lady, needing lodging, was made welcome to stay all night.

Previous to retiring she introduced family prayers. Concentrating now her efforts in behalf of the family, requiring each individual to pray vocally, it soon became my turn. I had been used to repeating the Lord's prayer every night before retiring, but that would not do for this occasion. I was compelled, by her entreaties, to make an effort to use my own words, which I did, in praying zealously for the change of heart which she had been advocating; and, sure enough, it had the effect to make me a very anxious candidate

for baptism when Apostle Woodruff afterwards arrived.

Besides Thomas Kington there were several other men who were very zealous and influential preachers, who devoted most of their time going from branch to branch preaching three times on Sunday and nearly every night on week days, and opening new places. Others were laboring men who, when Sunday came, would walk from five to fifteen miles to a preaching place and hold two meetings, and return in the night.

At each quarter-day a plan would be devised and immediately printed for distribution among the members of each branch. On this "plan" was printed the name of each preacher and exhorter, also the name of each village or preaching place in each circuit. Thus there was an interchangeable rotation of preaching places for each preacher, and a change of preacher in each preaching place during three months. Generally speaking they were very impressive preachers, holding their audiences as with a hypnotic influence, frequently causing young persons--chiefly females--to fall down upon the floor in a fit of noisy desperation concerning their supposed awful condition of sins committed and unforgiven. Then would follow a scene of pleading by the preacher that Christ would forgive sins if they would only believe. "Believe in Christ, and you shall be saved." The word "believe" was often and urgently repeated. In most cases, after sufficient pleading, the convert would exclaim, "I do believe," repeated over and over. The preacher would then shout glory, over the saving of a soul, and the young person would spring up and dance around in a noisy fit of ecstasy, occupying considerable time, and suspending all other religious exercise. These scenes, however, were chiefly in evidence at protracted meetings, called love-feasts, watch-nights and special gatherings.

Another element productive of interest in religious matters in these days was the reading, by laboring people, of Bunyan's Pilgrim's Progress. Most scholars of recent years have, doubtless, read the book much as a curiosity; but at the time herein referred to, it struck hard into the consciences and inner lives of the common people, producing more genuine religious thought than all the formal religious preaching done by the various orthodox ministers of that day.

There was, beyond all controversy, a deeply devout feeling, devoid of all ostentation, intense opposition to all forms of pride, profanity and every form of immorality. Vocal prayer was urged upon all, and all formal prayer was done away.

This was the condition when President Woodruff arrived. In President Woodruff's History, by Matthias F. Cowley, is found the account of their receiving his testimony. There are but few now living who can remember the event.

The falling-down practice was not declaimed against by the elder, and some young persons who previously had been often affected in this ecstatic delirium, would, after baptism, abandon themselves voluntarily into this condition, whereupon the elder followed the instruction given, and the practice forever ended.

Now, as to the personnel of the preachers of this society, it is interesting to know that most of them, if not all, became strongly convinced of the truth of the gospel, and all emigrated and became faithful supporters of the Latter-day work.

The following are the names of the ones best remembered:

John Benbow, whose home President Woodruff first visited, and who, after being baptized, advanced money by which the first English edition of the Book of Mormon and the Latter-day Saints' hymn book were printed. He afterwards emigrated to Nauvoo, assisted the prophet with money, traveled with the exiled Saints to Salt Lake City, and lived a few miles south.

John Gailey spent three years following in England, as a traveling elder, with whom, as a youthful companion, I traveled a great many weary miles, emigrated to Nauvoo, and finally settled in Kaysville and died there.

Thomas Clark settled in Tooele valley.

Charles Price settled at Five Points, near Ogden.

Thomas Jones died on the Weber.

John Bailey came in Martin's handcart company, was badly frozen, and died in Salt Lake City.

John Cheese emigrated to Nauvoo and became a captain in the Nauvoo Legion.

John Oakley emigrated and served in Cheese's company.

Henry Steed died in Farmington.

William Steed died in Nauvoo.

John Rowberry became a bishop in Tooele.

John Tyler and James Jones, I believe, died in St. Louis.

Daniel Browett, member of Mormon Battalion, killed by Indians, on his way back to his family.

Robert Harris, of the Mormon Battalion, died in Malad valley.

Edward Phillips lived and died at Kaysville.

Thomas Oakley lived and died at Paris, Idaho.



Thomas Smith (my father) labored as a traveling elder in England eleven years, following his ordination, being the chief means of raising up conferences in Worcestershire, Warwickshire and Norfolk (Norwich) an aggregate of one thousand members, many of whom, or their posterity, are now residents of Salt Lake City and many parts of Utah and Idaho. He emigrated in 1852 and lived and died in Parowan.

Another peculiarity of the United Brethren was that several ladies engaged in vigorous preaching. Their names were as follows:

Mary Steed, who died in St. Louis.

Hannah Gittings, who died in Nauvoo.

Betsy Hilton and a Miss Holmes.

Susan Brooks who became the wife of Apostle Willard Richards and who died in Farmington.

Patriarch Thomas Steed, of Farmington, relates that in a conversation with Susan Brooks she told him that on the last Sunday previous to the visit of President Woodruff that she with a companion were walking a distance to fill an appointment for preaching when one said to the other: "What are you going to preach today?"

"I don't know, I have preached all I know. What are you going to preach?"

"I, also, have preached all I know. I hope the Lord will send us light." And Elder Steed adds, "This was the condition of nearly all the preachers."

Brother Thomas Steed, of Farmington, should be duly credited for much of the information in this paper, as he is about two years older than myself and lived in the Herefordshire circuit, while I lived in the Gatfield Elm circuit. Our memories disagree in nothing.

When we consider and compare the information we have of John Benbow's connection with Thomas Kington, the main leader of the United Brethren, and the fact that John and Jane provided board and room free of charge to him in their Hill Farm home (See Arthur B. Erekson's Autobiography, p. 333), for eight years prior to 1840, we believe that John and Jane were the main supporters of the new United Brethren organization which was established in the mid-eighteen thirties.

Another point of interest is that women were preachers in the United Brethren church, and that a Miss Holmes was one of those mentioned as being engaged in vigorous preaching. Jane Benbow was a Holmes and she could have been a very close relative.

The two main gathering places for the United Brethren, according to this article, were Froom's Hill and Gatfield (Gadfield) Elm. The former was only a mile from Hill Farm, and the latter was at the chapel that belonged to John Benbow.

While we are considering the United Brethren, we should point out that Wilford Woodruff reported in his letter to the Millennial Star dated July 9, 1840, and published in that paper Vol. 1, No. 3 in which he stated the following:

They had from forty to fifty preachers, and about the same number of established places of meeting, including one or two chapels. Mr. Thomas Kington was the superintendent of the church of the United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 15 to 20 miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

Forty-one years later, when Elder Woodruff wrote his book, Leaves From My Journal, on page 79 he reported the following:

I rejoiced greatly at the news Mr. Benbow gave me, that there was a company of men and women -- over six hundred in number -- who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them, and had chapels and many houses that were licensed according to the law of the land for preaching in.

We note that there is a discrepancy of 200 in membership in the United Brethren between the two accounts which leaves one wondering which one is correct. I have been unable to verify the large figure from Wilford Woodruff's Journal Typescript records, and I believe that we should take the smaller figure as being the most accurate.

## REFERENCES

- (1) Engisn, Jan. 1987. "Harvest in Herefordshire" by David J. Whittaker, pages 46-51, two pictures of pool and map.



## CHAPTER 4: MORE ABOUT THE BENBOWS AND THE HILL FARM PERIOD

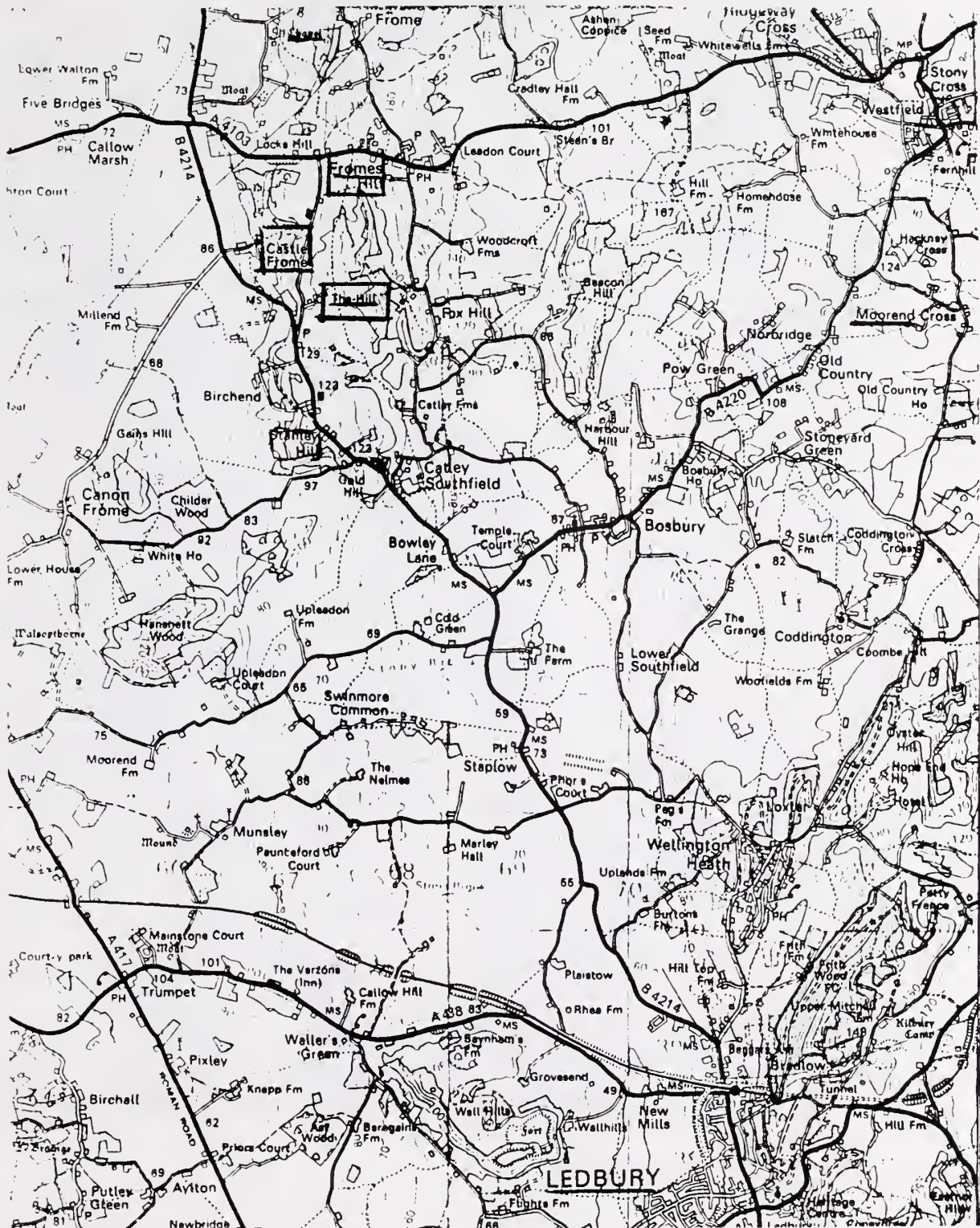
W. Dee Haverson, who is a professional historic preservationist, and has been very much involved in establishing historic Church sites for marking and preservation, has given me photocopies of some very interesting documents related to John Benbow's activities in connection with the United Brethren, including maps of the area around Ledbury showing the location of Hill Farm where Wilford Woodruff first met John Benbow and Fromes Hill to which he moved about a month later and where he remained for the next five months before going north to Liverpool to depart for America on September 8, 1840. It can be observed that Hill Farm, Fromes Hill and Castle Frome are separate places only a mile or two apart as shown on the maps.

The United Brethren's Plan for the three months of April, May and June of 1840, shows how 37 preachers were rotated in the Frome's Hill Circuit, and another 17 in the Brangreen and Gadfield Elm Branch of the Fromes Hill Circuit. John Benbow's name appears as a member of the ten-member committee which met the first Wednesday of each month, which, I presume, was to act on matters pertaining to the operations of the united Brethren.

Another document, is a copy of an application made by John Benbow to the Right Reverend the Lord Bishop of Hereford and to his Registrar, for a license as a Place of Religious Worship by an Assembly or Congregation of Protestants for his home. This was required by English law and was filed December 12, 1833. It is in John Benbow's handwriting and demonstrates that he wrote very well. It is the first example of his handwriting that I have been able to obtain and I am grateful to Brother Halverson for providing it.

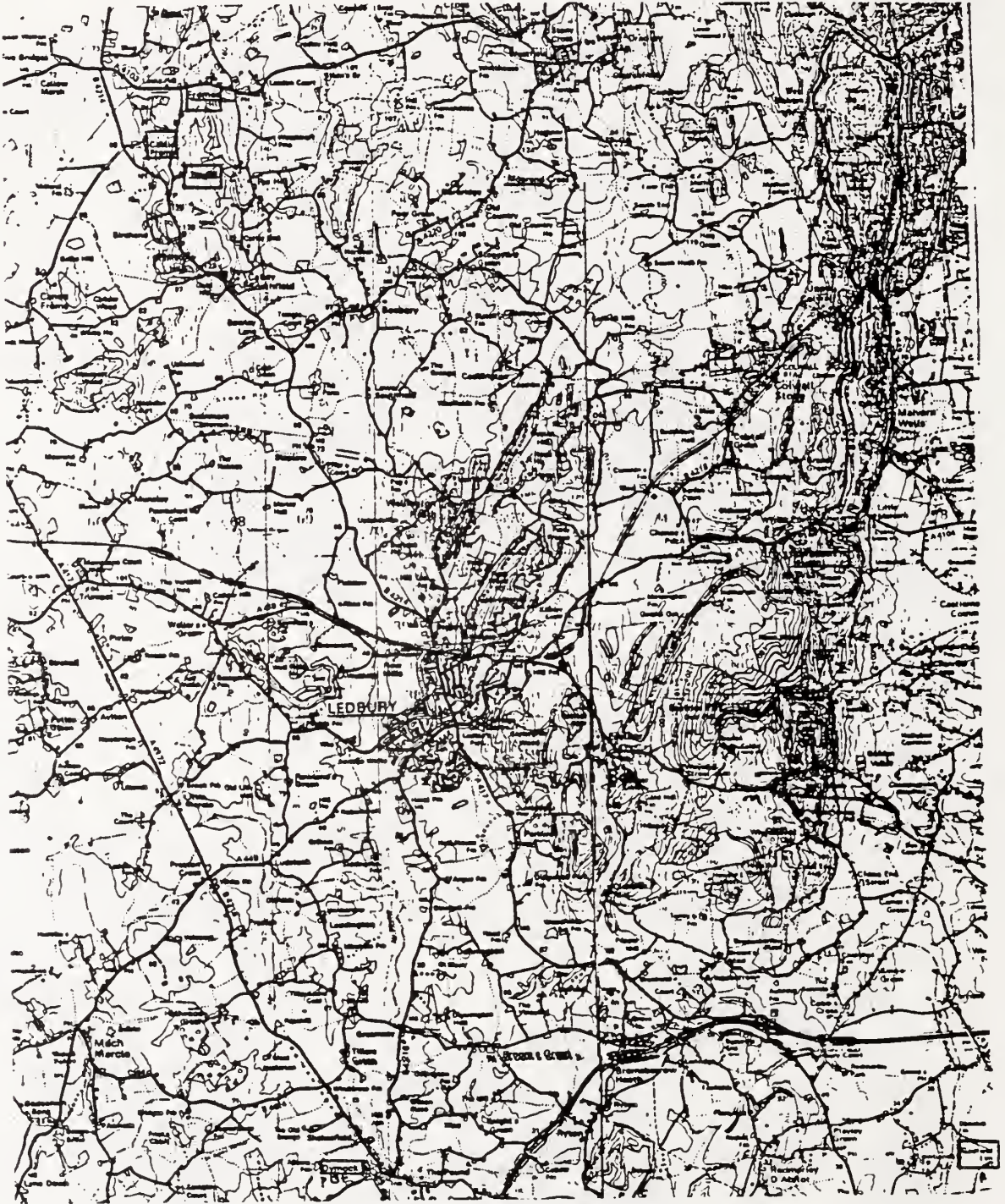
COPY OF A MAP OBTAINED FROM W. DEE HALVERSON SHOWING THE LOCATION OF THE JOHN BENBOW FARM, OR HILL FARM, SHOWN ON THIS MAP AS "THE HILL". Original from V. Ben Bloxham

When John and Jane Benbow left Hill Farm the first week of April 1840, they moved to Fromes Hill where they remained about five months before leaving for Liverpool, from which port they sailed to America, September 8, 1840.





COPY OF A SECOND MAP OBTAINED FROM W. DEE HALVERSON SHOWING THESE IMPORTANT POINTS IN THE LEDBURY AREA: THE BENBOW HILL FARM SHOWN ON THE MAP AS "THE HILL", FROMES HILL, BEACON HILL SHOWN HERE AS "BEACON", DYMOCK WHERE THOMAS KINGTON LIVED, AND GADFIELD ELM WHERE THE FIRST LDS CHAPEL OWNED BY THE CHURCH WAS LOCATED AND WHICH THE BENBOWS GAVE TO THE CHURCH LEADERS TO SELL AND TO USE THE FUNDS FOR HELPING THE POOR TO EMIGRATE TO AMERICA.



*Original from V. Ben Bloxham*



OF THE FROOMS HILL CIRCUIT, 1840.

on 11/11/11 11:11 AM

But the Lord said unto me, Say not, I am a child: for thou shalt go to all I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee.—Jeremiah 1. 7, 8

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JULY.											
AUGUST.											

**BRANCHREEM AND CADFIELD ELAI BRANCH OF THE FROOMS HILL CIRCUIT**

[illegible]

5. **Средства массовой информации**

June 14, 1968

And gentle bird who  
Tells the world's seedling pleasures,  
You pity me without,  
But, ah! did you know  
The joys of refuge,  
That best little treasure!  
Would you have me forsake them,  
Ah! never! oh no!

Is the joy enough of life,  
 Was happiness waiting;  
 But, oh! in her stead,  
 I encountered sweet  
 I found I was only  
 Phantom preying;  
 Never since did I find her  
 Ah never! ah no!

But in the bright paths,  
Which you call melancholy.  
I've found the delight  
The world does not have;  
And did you partake them,  
'Tid' when we partake;  
Ah, never to be lost  
Nor ever to be found.

[illegible]

ה'תשנ"א

## JOHN BENBOW'S APPLICATION TO USE HIS HOME AS A PLACE OF WORSHIP

Original from V. Ben Bloxham

1832. 20

To the Right Reverend the Lord Bishop of  
and to his Registrar.

*Hereford*

I John Benbow — of the Hill in the  
Parish of Castle Frome in the County of Hereford  
Do hereby Certify, that My House — and Premises,  
situate at the Hill — in the Parish of Castle Frome  
in the County of Hereford and now in the holding and occupation of

*Myself*

are intended to be used as a Place of Religious  
Worship, by an Assembly or Congregation of Protestants; and I hereby request you  
to register and record the same, according to the Provisions of an Act passed in the  
52nd. Year of the Reign of his Majesty King George the Third, entitled "An Act  
to repeal certain Acts, and amend other Acts, relating to religious Worship and  
Assemblies, and Persons teaching and preaching therein;" and I hereby request a  
Certificate thereof, for which shall be taken no more than Two Shillings and Sixpence.  
Witness my hand this Twelfth — day of December  
in year of our Lord One Thousand Eight Hundred and Thirty Three

*John Benbow*

*Regd 12. Dec: 1832.*

THE CHURCH NEWS ARTICLE FOR OCTOBER 25, 1958

The Church News for October 25, 1958, carried six pictures in a center-fold spread under the title of "The Old Benbow Farm". There was an explanation with each picture and a short article. I copied the following from the double page:

Picture No. 1. "PRINCIPLE CROP - Two farm workers run crop vines through picking machine on the Benbow farm. As in the days of John Benbow a century ago, the farm produces the same crops. A center of Church activity in England at that time, the land is now leased and operated by L. C. Farr. Mr. Farr has occupied the farm for 33 years."

Picture No. 2. "REAR VIEW - The old farm home and drying shed look much as they did in the days when Wilford Woodruff stayed here with John Benbow. Mr. and Mrs. Benbow were among the first of hundreds of Church converts in the Castle Froome area. The timber and brick construction of the house is typical in the English countryside."

Picture No. 3. "FARM BUILDINGS - The large house and extensive buildings of Hill Farm present an unmistakably English skyline. The buildings and landscape are little different than they were over 100 years ago. Wilford Woodruff taught and baptized 600 people here including the owner of the farm, John Benbow."

Picture No. 4. "STURDY GATE - Wilford Woodruff first walked through this gate in March 1840. He introduced himself to wealthy farmer, John Benbow and Mrs. Benbow, as a missionary from America. Within two days he had baptized the Benbows and several of their friends. A pond on the farm was used for the baptisms."

Picture No. 5. "JANE BENBOW'S KITCHEN - Many meals eaten by Wilford Woodruff were prepared in this kitchen. The room looks much as it did when Mrs. Benbow presided here. Elder Woodruff stayed at this farmhouse frequently while performing his fruitful missionary work in the Castle Froome area of Herefordshire, England."

Picture No. 6. "MEETING PLACE - Hundreds of people attended meetings held by Wilford Woodruff in this large, stone barn on John Benbow's Hill Farm. Over 1,000 conversions resulted from these and other meetings in the area. The farm was licensed as a meeting place and had been used as such by the United Brethren before Elder Woodruff came. Here occurred the famous incident in which a constable, sent to arrest Elder Woodruff, stayed for the service and requested baptism."

(The Church News article October 25, 1958)

Wilford Woodruff traveled 48 miles by coach and afoot, guided by inspiration to John Benbow's Hill Farm, Castle Froome, Ledbury, Herefordshire, England.



Within 24 hours of his arrival, in March, 1840, the farm became the center of religious activity in the area.

Mr. Benbow was a well-to-do farmer, influential among the people of the area. He and his wife, Jane, belonged to a religious group known as the United Brethren.

The Benbows received Elder Woodruff's message with gladness and invited their neighbors to hear him preach. After the second meeting at the farm, six people applied for baptism - the Benbows and four United Brethren ministers.

A beautiful little pool on the farm served as a baptismal font. In all, Elder Woodruff baptized 600 persons in that pool.

In eight months more than 1,000 people came into the Church as a result of the missionary work in the Hill Farm area.

John Benbow aided the work of the Lord in many ways. He advanced 300 pounds to finance the first British edition of the Book of Mormon. When he sold his farm and came to America, he left the mission some property to be used in aiding the poor who wished to emigrate.

In Nauvoo, Elder Benbow once posted bond for the Prophet Joseph Smith in one of the many vexatious lawsuits against him. The British farmer served as a captain of 50 in Brigham Young's 1848 company of Pioneers. Jane Benbow died at Winter Quarters and John Benbow later married a widow, Rosetta Wright Peacock. He died in Provo in 1874.

Hill Farm ceased to be a busy religious center when John and Jane Benbow left for America over 100 years ago. It returned to its former state of obscure tranquility and has changed very little up to the present day.

Deseret News photographer J.M. Heslop, who visited Europe recently with his father, Jesse Heslop, found the out-of-the-way farm while in England. He took these pictures of the scenes where a great chapter in Church history was written.

The statement: "He died in Provo in 1874", has no reference to support it, and I have not been able to confirm it. I believe it was taken from a similar account in Richard L. Evan's book, A Century of "Mormonism" in Great Britain, where we find this statement: He died in Provo, Utah, May 12, 1874, in full faith.

The date of death is correct, but our family records show that the place of his death was in South Cottonwood. (See Arthur B. Erekson's Autobiography, Vol. 1, p. 334. Also the Family Group Record for John Benbow, copies of which are held by several family members.)



**PRINCIPAL CROP**—Two farm workers run crop vines through picking machine on the Benbow farm. As in the days of John Benbow a century ago, the farm produces the same crops. A center of Church activity in England at that time, the land is now leased and operated by L. C. Farr. Mr. Farr has occupied the farm for 33 years.

No.1









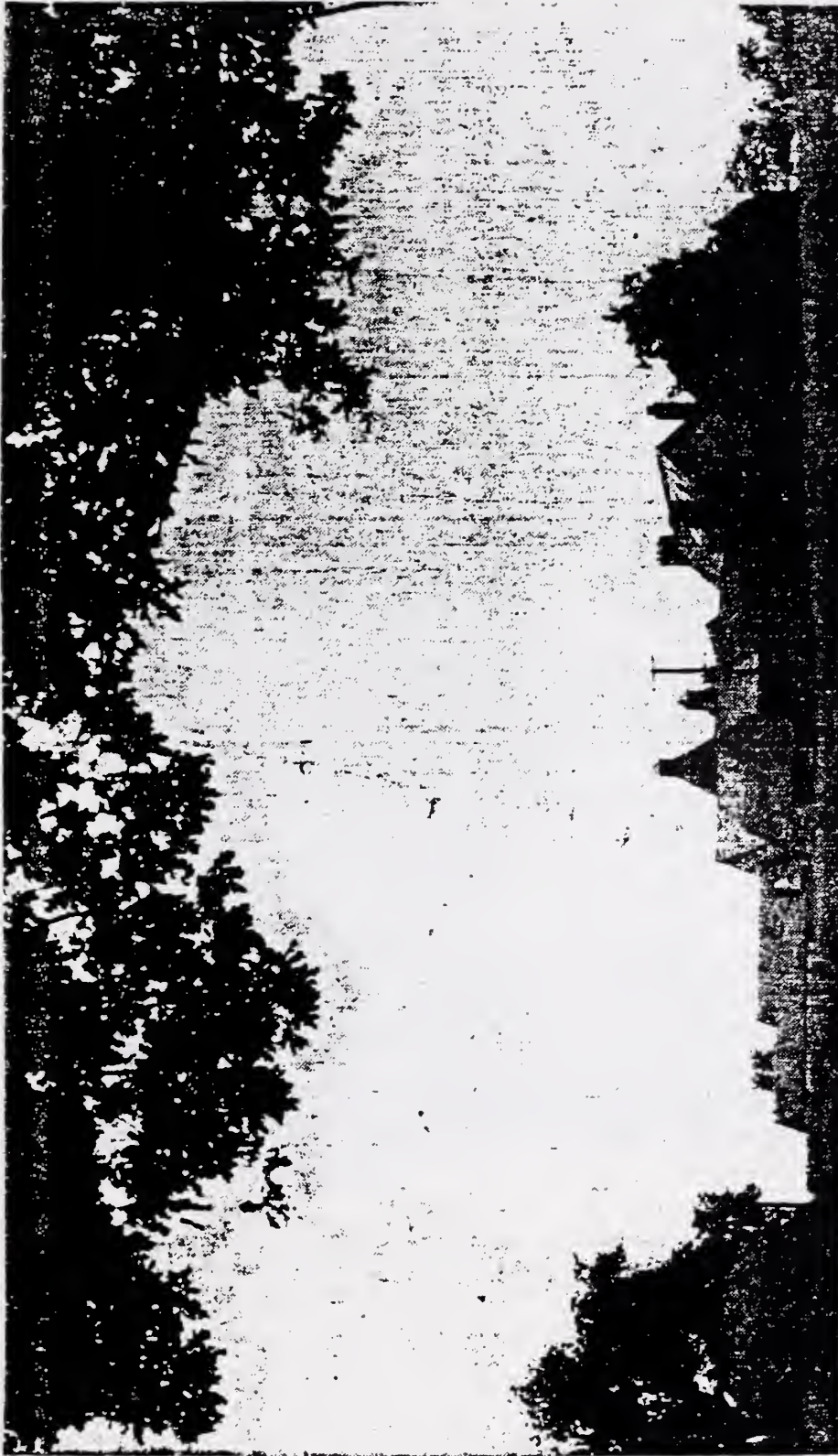
**REAR VIEW**—The old farm house and drying shed look much as they did in the days when Wilford Woodruff stayed here with John Benbow. Mr. and Mrs. Benbow were among the first of hundreds of Church converts in the Castle Froome area. The timber and brick construction of the house is typical in the English countryside.



No. 2







## Old Benbow Farm

No. 3

**FARM BUILDINGS** - The large house and extensive buildings of Hill Farm present an unmistakably English skyline. The buildings and landscape are little different than they were over 100 years ago. Winford Woodruff taught and baptized 600 people here including the owner of the farm, John Benbow.





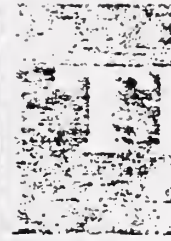


**STURDY GATE**—Willford Woodruff first walked through this gate in March 1840. He introduced himself to wealthy farmer, John Benbow and Mrs. Benbow, as a missionary from America. Within two days he had baptized the Benbows and several of their friends. A pond on the farm was used for the baptisms.

No. 4







**JANE BENBOW'S KITCHEN**—Many meals eaten by Wilford Woodruff were prepared in this kitchen. The room looks much as it did when Mrs. Benbow presided here. Elder Woodruff stayed at this farmhouse frequently while performing his fruitful missionary work in the Castle Froome area of Herefordshire, England.





**W**ILFORD WOODRUFF traveled 18 miles by coach and afoot, guided by inspiration to John Benbow's Hill Farm, Castle Froome, Ledbury, Herefordshire, England. Within 24 hours of his arrival in

March, 1810, the farm became the center of religious activity in the area.

Mr. Benbow was a well-to-do farmer, influential among the people of the area. He and his wife, Jane, belonged to a religious group known as the United Brethren.

The Benbows received Elder Woodruff's message with gladness and invited their neighbors to hear him preach. After the second meeting at the farm, six people applied for baptism the Benbows and four United Brethren ministers.

A beautiful little pool on the farm served as a baptismal font. In all, Elder Woodruff baptized 600 persons in the pool.

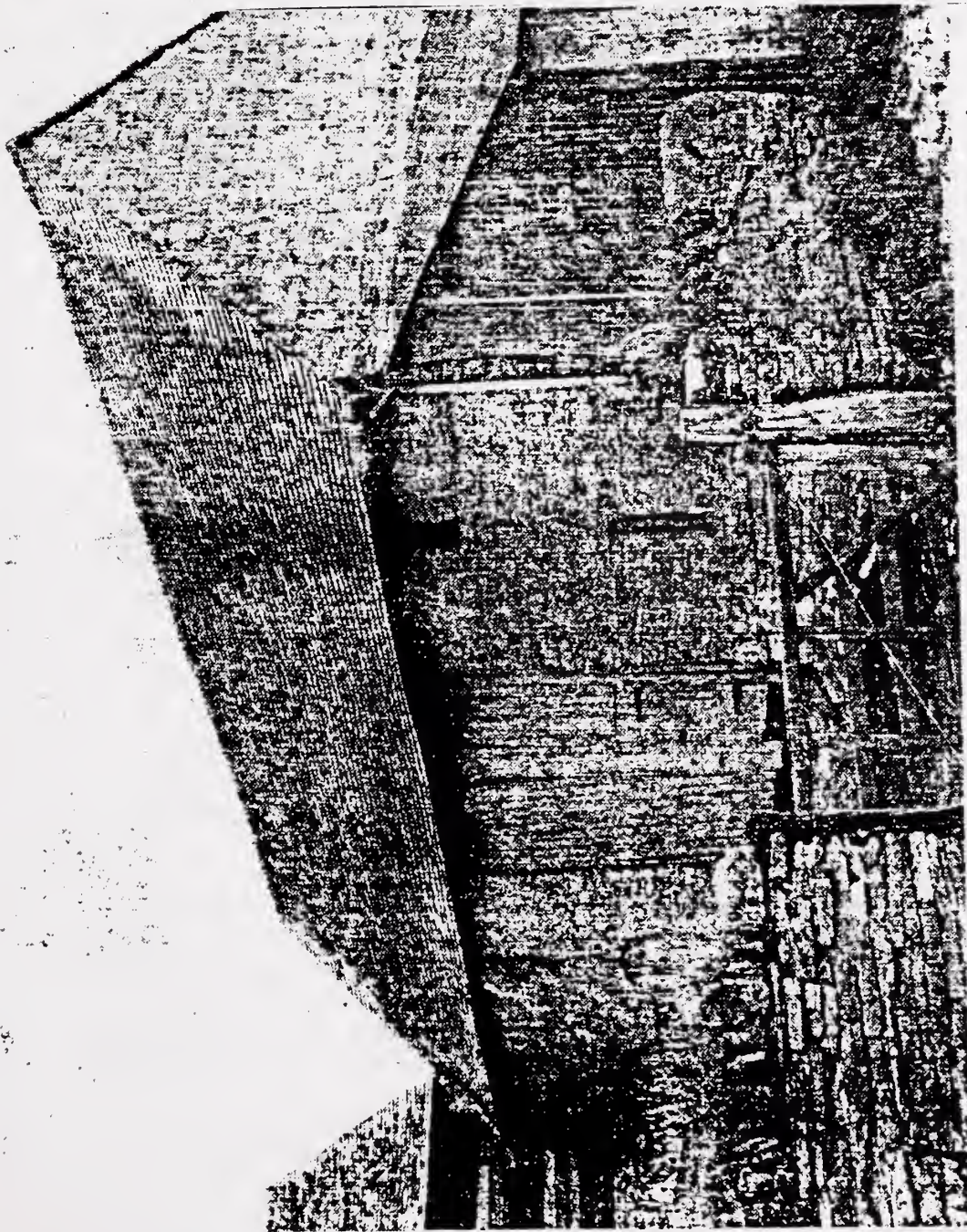
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**MEETING PLACE.** Hundreds of people attended meetings held by Wilford Woodruff in this large, stone barn on John Benbow's Hill Farm. Over 1,000 conversions resulted from these and other meetings in the area. The farm was licensed as a meeting place and had been used as such by the United Brethren before Elder Woodruff came. Here occurred the famous incident in which a constable, sent to arrest Elder Woodruff, stayed for the service and requested baptism.





## CHAPTER 5: THE BENBOWS LEAVE HILL FARM

We now come to a period in the lives of the Benbows which must have been earth-shaking for them, because they were about to embark on an unfamiliar course which was totally foreign to their past experiences. It was foreshadowed in the entries Elder Woodruff made in his Journal for March 29th and 30th on page 430, Vol. 1 Typescript, which I quote as follows:

29th Sunday I have much to do to day. I preached at Froomes Hill, at 1/2 10 oclock at the Hill farm 2 [1/2?][ oclock & Baptized 13 persons 2 of which were Preachers. I met with the Saints in the evening at 6 oclock at the Hill farm & confirmed 35 Persons & broke bread unto about 80 Saints which closed the business of the day.

O how much strength & wisdom I need in the midst of so much labour. But surely the Lord does give me grace according to my Day for which I feel vary thankful.

(And I might interject here: How much strength and wisdom the Benbows needed to keep their lives in order with that many people flowing in and out of their home, where they had to supply places for those who were baptized and probably clothes for that purpose; and sacrament bread and water; and meals for some; and feed and water for the horses of those who traveled by carriage. It must have placed a great physical and emotional strain upon the Benbows.)

I am informed this day that the Ministers of the Church of England are holding meetings & councils to petition Parliment to Stop my preaching & to cause our religion to scease out of the land. But may the Lord order all things aright I pray.

### TROUBLE WITH HIS LANDLORD AND ONE OF HIS MEN

30th I Baptized 9 persons 5 of which were preachers. I also confirmed 9 there. It was rather a dark day with Brother Benbow. Some trouble with his Landlord & one of his men was in trouble.

I walked to Ledbury ----.

To my knowledge, Elder Woodruff never explained what the so-called "trouble with his Landlord" was and this has led to some speculation.

In an article written by David Whittaker and published in the Ensign for January 1987 on page 49, under the title of "Harvest in Herefordshire", we find this statement:

William's brother John was a well-to-do farmer who lived near Ledbury. He seems to have been a tenant

farmer, essentially leasing about three hundred acres of land. (Following his conversion to the Church, he was evicted from the property.) Thus, in company with William Benbow, Wilford Woodruff arrived in Herefordshire and sought out John Benbow.

Having been told throughout my early life that John Benbow owned Hill Farm, I was intensely interested to know where Brother Whittaker learned that he was "evicted." I checked his references and could not find the term. So I called him on the phone and asked him about it. He said he thought something was recorded in Wilford Woodruff's Journal Typescript. I went to the Harold B. Lee Library on the Brigham Young University campus and spent several hours searching; but the only thing I found was the entry Elder Woodruff made on March 30 which I have just quoted. Therefore, I called David Whittaker again and told him what I had found. He said that he had a friend who had searched the land records in England, and if I would give him a few days, he would get back to me with the information.

I gave him a few days, but he did not call; so I called him again. He did not have the information; but said that if I would call V. Ben Bloxham, I might learn something from him. I tried several times over a period of days at both his office and home without success in getting an answer. Finally I made contact and he kindly informed me that the term "evicted" should not have been used. He had searched the records and found that John Benbow was a so-called "Freeholder", with a life-time lease, and could not have been "evicted" except on the grounds of incompetency, and that John Benbow left Hill Farm on his own volition. I was very happy to hear that and to report it here. Brother Bloxham intends to write more about it later.

Now back to Elder Woodruff's Journal to see what happened to John and Jane Benbow.

On the 30th of March, 1840, Elder Woodruff left Hill Farm and walked to Ledbury where he was very well-received, and then continued to travel and baptize in Greenway, Aperley, Gadfield Elm, Leigh, Eldersfield and Dimack; and back and forth between them, until the afternoon of April 10th, when he returned to see John Benbow, during which time, he baptized 62 persons in various places and pools away from Hill Farm.

When he returned, he recorded this (page 433, Vol. 1, W.W. J.T.):

THE BENBOWS HAD SOLD THEIR POSSESSIONS  
AND HAD MOVED FROM HILL FARM

(April 1840) 10th I walked to green way & baptized 3 persons & then walked to Ledbury. From thence to Frooms Hill visiting Saints by the way side. I found Broth John Benbow had sold his possessions & entirely left the Hill farm & taken up his abode for a



season at Frooms Hill. I called upon him & spent several hours. He gave me lbs. 2 to bear my expenses to & from the Conference. I then walked to Standly Hill & spent the night. 14 m.

We will never know exactly what took place, but we can imagine that John and Jane had gone through very severe trials which caused them to break with their past life of moderate wealth and security, and sell their livestock, which must have included many horses, beef and dairy cattle, sheep, swine, chickens, ducks and geese, as well as farm equipment and household belongings; for they were now in temporary quarters, and planning for a future in America; and all this in less than an eleven-day period.

John was forty years of age and Jane forty-eight and they had two teen-aged, foster children to take care of, and many brothers and sisters, and John's widowed mother to think about, as well as Jane's family members, some of whom might have depended upon them for help in one way or another. Leaving their Hill Farm was very serious business!

#### ELDER WOODRUFF GOES TO CONFERENCE IN PRESTON

With money in his pocket which John Benbow gave to him, Elder Woodruff took horse cart and train to Stafford where he visited Elder Turley who was unlawfully confined in a jail there, after having traveled 84 miles. He was joined by Elder Clayton and they traveled by train together another 65 miles to Preston where they attended a conference with other members of the Twelve and took some actions which were to have a significant bearing upon the distribution of John Benbow's wealth.

Consider these actions as they were recorded by Wilford Woodruff (W.W.J.T., Vol. 1, pages 435-439 for April 1840):

#### THE FIRST COUNCIL OF THE TWELVE AMONG THE NATIONS

At a council of the Twelve held in Preston Lancashire England on the fourteenth of April eighteen hundred and forty, Elders Brigham Young, Heber C. Kimble, Parley P. Pratt, Orson Pratt, Willford Woodruff, John Taylor & George A. Smith being present.

--- Elder Willard Richards was ordained to the Office of an Apostle & received into the Quorum of the Twelve by unanimous voice according to previous revelation. Elder Brigham Young was unanimously chosen as the standing president of the Twelve.

The next day a general conference was held in Temperance Hall in Preston and Wilford Woodruff recorded the following actions:

Moved by Elder Fielding & Secd. by Er. Young that a Hymn Book Shall be published. Carried. Mooved & Sec. that the publishing of the Hymn Book shall be done by the Direction of the Twelve. carried.

Mooved & Secd. that a Monthly periodical shall be published under the Superintendence & direction of the Twelve for the benefit and information of the church as soon as a sufficient number of subscribers shall be obtained, Carried.

The council of the Twelve met pursuant to adjournment April 16th 1840. The members of the Quorum the same as on the 14th.

Mooved by Elr. Brigham Young Secd. by Elr. H. C. Kimble that the Saints receive a recommend to the Church in America to moove in small or large bodies inasmuch as they desire to emigrate to that new Country.

Mooved by Elder B. Young second. by Elr. P.P. Pratt that we recommend no one to go to America that has money without assisting the poor according to our council from time to time.

Mooved by Er. John Taylor second. by Er. P.P. Pratt that the copy right of the Book of Doctrins & Covenants & the Book of Mormon be secured as soon as possible. Mooved by Elr. W Woodruff, seconded by Er. Richards that Elders Brigham Young Heber C. Kimble & Parley P Pratt be the Committy to secure the Copy Right.

With these actions in mind, consider what was about to happen to John and Jane Benbow. They were to be called upon to lend a considerable amount of money to assist in the publication of the Hymn Book and the Book of Mormon; and they would also be counseled that they needed a recommend to emigrate to America and that those who were wealthy should help the poor who desired to go.

They had given up their farm because of their adherence to this new religion, and now they were to give up a large sum of money, probably from that which they had received from the sale of their farm possessions, to none other than Wilford Woodruff and Brigham Young who were on their way from Preston to their home in Frooms Hill for that purpose, as well as to continue to teach and baptize in the surrounding area.

#### JOHN BENBOW, PERHAPS THE ONLY WEALTHY FARMER TO CONTRIBUTE TO THE CHURCH IN HEREFORDSHIRE

After returning from the April conference to Herefordshire, Elder Woodruff wrote a summary of his work in that area which I have already quoted (W.W. J.T., Vol. 1, pages 435-436). But while I am on the subject of "Distribution of wealth", I will

quote from it again to make a point. He wrote about preaching the word of God to the people there, and how many had received his testimony and had been baptized. He did this without mentioning John and Jane Benbow, and goes on to state (pages 439-440):

"--- in one month & 5 days I Baptized Mr Thomas Kington the superintendant of the Church of the United Brethren which came out of the methodist connexion & I also Baptized forty Eight Preachers of the united Brethren & 112 of the members making 158 souls in all. This scenery flung into my hands or under my superintendancy & care 42 established places of preaching which were licensed according to law including one chapel.

This has opened the largest field for labour & increase of numbers of any door that has been opened in the same length of time since the Church of Jesus Christ of Latter Day Saints has been established. Their was among this number Baptized some of most all classes & churches, 46 Preachers one clark of the Church of England, one constable & a number of wealthy farmers,---. (Underlining is mine.)

I have searched in vain for the name of another "wealthy farmer", other than John Benbow, who contributed money for the printing of the Book of Mormon and the Hymn Book, or to assist any number of Saints to emigrate to America or to subsidize the missionaries in their travels and labors in England, but without success.

John Benbow gave, and gave abundantly of his resources and without complaint, more than any other man coming out of Herefordshire, and he was probably blessed more than any other, as we shall see as we progress in this account of his history.

There is a record in Wilford Woodruff's Journal (W.W.J.T., Vol. 1, page 451) of Elder Woodruff receiving 100 pounds from Thomas Kington for the printing of the book of Mormon, without any indication of where Brother Kington obtained the money. He was not a "wealthy farmer", but a former preacher and superintendent for the United Brethren, and had boarded and lodged free of charge with the Benbows for eight years. The wealthy farmer he knew best was John Benbow.

#### THE BENBOWS MEET BRIGHAM YOUNG

Returning now to Elder Woodruff's Journal we find that on the 18th of April the time had come for the Twelve to separate and he wrote that "It was thought wisdom ----- that Elders Brigham Young & W Richards go with me into the field or vineyard which I had opened in Herefordshire & adjoining county." (W.W.J.T., Vol. 1, page 441.)



Elders Young and Woodruff traveled together, visiting and teaching on the way to Ledbury where they arrived on the 21st and stayed overnight with Mr. Francis Pullins having traveled 144 miles since leaving the conference in Preston.

Here is Elder Woodruff's record for April 22nd (Ibid., p. 443.):

We walked to Frooms Hill & called upon Brother John Benbow & had an interview with Elder Kington & in the evening we had a church meeting at Standly Hill to do Church business as follows:

A meeting of the Church of Jesus Christ of Latter Day Saints held at Standly Hill Herefordshire 22nd day April.

#### JOHN BENBOW RECEIVES THE PRIESTHOOD

Elder Brigham Young was called to the chair. Brother John Benbow chosen clerk. President Young opened the meeting by prayer When it Was Motioned by Er W Woodruff & sec. by Elder Kington that James Hill, James Barns, Charles Price, & John Parry, be ordained to the office of a priest, & John Benbow to the Office of a Teacher. Carried unanimously. Elder Brigham Young & W Woodruff then proceded to Ordain the above persons to the office assigned them. Priest was then chosen Clerk of the Stanly Hill Branch of the church. Meeting closed by prayer. We walked to Frooms Hill & spent the night. 8m.

This is the first record made by Elder Woodruff of John Benbow being ordained to an office in the priesthood and of being called to an office in the Church organization.

On the 23rd of April he recorded this:

Elder Young & myself walked to Moorend Cross & called upon Brother Thomas Jenkins. We both had a bad cold & felt ill. I left Brother Young & I walked to Colwall on the side of Malvern Hill & preached. ---- I walked back to Brother Jenkins & spent the night. Distance (of the day) 12 mi.

Elder Woodruff did not return to John Benbow's home until the 28th. Here is the record:

I walked to Frooms Hill and was still ill, I wrote a letter to Aphek Woodruff. I spent the night with Elder Young at John Benbows. Distance of the day 6 mi. (Ibid., page 444.)

29th I wrote 3 letters one to Lucian R. Foster one to Sister Sarah Foss one short Epistle to E.

Robinson & D C. Smith. I attended meeting at Frooms Hill. Elder Young preached. We ordained Thomas Clark to the Office of a Priest. Spent the night at Brother Benbows.

30 Thursday I walked with Elder Young to Dymock & had an interview with Elders Richards & Kington & spent the night with them. I received 3 letters one from Mother Woodruff & one from G A Smith & one from A Cordon. 12 mi.

### BRIGHAM YOUNG'S RECORD OF HIS LABORS IN HEREFORDSHIRE

Let us now turn to what Brigham Young wrote in his journal about the period from April 22 to May 1, 1840, when he first met John Benbow. These quotes are from, Manuscript History of Brigham Young, 1801-1844, pages 73-74:

April 22 -- We walked to Froom's Hill, and called upon brother John Benbow, who received us kindly. We also had an interview with Elder Thomas Kington, and in the evening we held a meeting at Stanley Hill Branch, and ordained four Priests and one Teacher.

--23-- We walked to Moorends Cross, where I remained, and Elder Woodruff walked to Malvern Hills and preached.

--24-- I preached at Malvern Hills and returned to John Benbow's, at Froom's Hill, where I remained till the 30th, preaching and writing letters to E. Robinson and Don C. Smith, also my wife and my brother, John, Joseph and Lorenzo D. I baptized four. Elder Woodruff returned, having preached at Growcut, Moorends Cross and Ashfield, and baptized thirteen. I walked in company with brother Woodruff to Dymock, where we met brother Willard Richards at Elder Kington's, and spent the night together.

May 1-- We walked to Ledbury, and mailed our letters; from thence to Froom's Hill, and staid all night.

### THE BENBOWS ARE TRIED

Now we will return to Elder Woodruff's Journal, Volume 1, pages 444 and 445:

May 1st We walkd to Ledbury. Mailed 10 letters in one & sent it to John Taylor. Then walked to Frooms and spent the night. 12.

2nd Saturday I had an interview with the Official members. Spent the night at Frooms Hill. <Brother and Sister Benbow were much tried>

This last statement rouses a question of some concern to me. Why were Brother and Sister Benbow much tried? Could it be because they were worn out by the work necessary to take care of their two foster children, Thomas and Ellen Benbow, and the almost constant care and feeding of Elders Woodruff and Young? During the last 10 days, had they not had Brigham Young, the President of the Twelve to provide for during his 7 day stay, and again on May 1st? Also Wilford Woodruff had spent 5 nights with them when Elder Young had also been their guest. They had good reason to be tried and this possibly explains why Elder Woodruff entered the statement, "Brother and Sister Benbow were much tried.", in shorthand in his Journal.

#### THE BENBOWS LOAN MONEY

Elder Woodruff did not return to the John Benbows until May 13th (W.W.J.T., Vol. 1, page 449) where he met with Elder Young and had a good meeting with the Church there. He recorded: "I spent the night at John Benbows 12 miles."

The next day, the 14th, his record reads: "<Received> {200} / <pounds of John Benbow for printing the Book of Mormon.> / I walked to Ledbury with Elder Young. From thence to Keysend Street."

At this point, we find in Wilford Woodruff's Journal Typescript, a figure for the amount of money contributed by John Benbow for the printing of the Book of Mormon (200 pounds) which is quite different than he reported in his Leaves From My Journal, (W.W., page 80) where the figure is 300 pounds.

Brigham Young, who was with him on the day he received it and walked to Ledbury with him, a distance of 6 miles, did not report anything about money for that day, but did record walking to Ledbury with Elder Woodruff. However, on the 20th he reported the following (Manuscript History of Brigham Young by Watson, page 76):

(May 1840) "--20-- Brothers Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed, that, since we had obtained pounds 250 from brother John Benbow, and pounds 100 from brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester, and join the brethren appointed with me as a committee, and publish 300 copies of the Hymn Book without delay. It was also voted that the same committee published 5,000 copies of the Book of Mormon, with an index affixed."



### THE BENBOWS GIVE MONEY

On September 8, 1840, Brigham Young also recorded this (Ibid., pages 79 and 80):

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon relinquished all claim to said money, except such as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also the avails of the Gadfield Elm Chapel when sold, which money we paid out in emigrating brethren to Nauvoo.

(John Benbow had already given 100 pounds to pay the way of about forty Saints from Herefordshire who were sailing with him on that day to America.) (W.W.J.T., August 11, 1840, pages 490 and 491)

The Joseph Smith Church History on page 188 shows two hundred and fifty pounds being furnished by Elder John Benbow for the printing of the hymn-book, Book of Mormon, etc.

It is difficult to understand why there is a discrepancy between Wilford Woodruff's reports of the amount obtained from John Benbow and Brigham Young's record of 250 pounds.

### BRIGHAM CHANGES STORY ABOUT WHO GAVE MONEY

I have found additional evidence, which adds to the confusion as to who loaned the money and how much was loaned, in a discourse given by President Brigham Young in Salt Lake City at the Bowery on Sunday, August 31, 1856, and was recorded in the Journal History of the Church for that date. I quote the following excerpt:

We went to Preston and held our conference, and decided that we would publish a paper; br. Parley P. Pratt craved the privilege of editing it, and we granted him the privilege; We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed br. Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to br. Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not but I wrote to him to publish two

thousand papers and I would foot the bill. I borrowed 250 pounds of sister Jane Benbow, one hundred of br. Thomas Kington, and returned to Manchester, where we printed three thousand hymn books and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly, and printed and gave away sixty thousand tracts.

I suppose we will never know why there are these discrepancies, and I do not wish to belabor the point, and will lay it to rest with the observation that in any event, it was the Benbows, John and Jane, who loaned at least lbs. 250 for the printing of the first edition of the Book of Mormon and Hymn Book in England; for they were united in their marriage and in their faith and works for the building of the Kingdom. We do not have any record of any differences between them.

Just one other comment regarding Jane having money in her own right to give away independent of her husband, John. My grandmother, Isabella Benbow Ereksen, wrote in her Temple Record Book No. 1, page 251, which I have in my possession, sometime previous to her death, May 3, 1914, the following: "He (John Benbow) afterward married Jane Homes who also had some property in her own right --." I have been unable to verify this from any other source than what might have been repeated from this one.

#### ELDER KINGTON LOANS MONEY AND DECISION MADE ON BEACON HILL TO START PUBLISHING FOR THE CHURCH

We will now go back to the Wilford Woodruff's Journal Typescript for more items of interest. The next one comes from Vol. 1, page 451, and recorded for the 19th day of May, 1840:

19th I walked in company with Elders Young & Richards to Keysend street. Elder Young preached. After meeting I Baptized 4 who were confirmed as they came out of the water by Elders Young & Richard. 6 miles.

{100} <Received of Elder> Kington 100 <pounds for printing the Book of Mormon.>

(The words within these symbols (< >) indicate they were written in shorthand in the original Journal)

20th We walked to Wind Point & Elders Young Richards & myself walked on to the top of the part of Malvern Hill Called Herefordshire Bacon. Here we united in prayer & held a council & unitedly felt that it was the will of God that Elder Young should go immediately to Manchester to assist in Publishing a Collection of Hymns of 3,000 copies & also to immediately print and finish 3,000 copies of the Book

of Mormon for we had procured pounds 300 hundred pounds of lawful currency for this purpose. We feel anxious to soon circulate the knowledge of the Book of Mormon to all foreign nations & as this is the first commencement of it I Pray to God to Bless the effort & make it a benefit to man.

(Ibid., page 454)

(May 1840) "30th Elder Richards Baptized 2 & I confirmed them. We then walked to Froomes Hill & spent the night at Br Benbows & it was a vary interesting night to my feelings. For Just as Elder Richards & myself had retired to rest for the night Br. John Fidoe came in & brought us six letter."

(One was from his wife, Phebe announcing the birth of his son, WILLFORD WOODRUFF Jr.)

"One letter was from Elder Brigham Young at Manchester informing us that the first No of the Millennial Star was out of press & that the Hymn Book & Book of Mormon would soon be in tipe."

"31th Sunday According to appointment we met at Frooms Hill to attend a Camp meeting. I preached in the morning on the authenticity of the Book of Mormon after which I went to the pool & Baptized 12 which we confirmed by the waters edge. Elder Richards preached in the afternoon. We then broke bread unto the Saints about 100. Then went to the pool & Elder Cheese baptized 2, which we Confirmed in Company with 3 others that had been baptized before. Total 14 Baptized & 17 Confirmed. We spent the night at Br Benbows. Two of the above which I baptized were preachers."

#### THE BENBOWS FOUND IN BETTER SPIRITS

Elder Woodruff spent the next two and one half weeks traveling in that area where he preached and baptized in many different places. He did not return to the Benbows until the afternoon of June 19th. He was traveling with Elder Richards and the last paragraph of his record for that day reads as follows (W.W.J.T., Vol. 1, page 462):

We walked to Froom hill & found Br & Sister Benbows both in Better spirits than I have ever seen them before. Baptized one & administered unto one that was sick. Spent the night at Brother Benbows. 8. Total 2 Baptized one confirmed one healed.



The next day the physical needs for the two elders were taken care of by the Benbows while they prepared for a conference and they spent the night with them.

JOHN BENBOW HAS BEEN MADE AN ELDER AND IS GIVEN RESPONSIBILITIES

Elder Woodruff included the minutes of the conference in his Journal which are to be found on pages 463 to 467 of the Typescript. John Benbow's name appears in several places and he is referred to as "Elder" Benbow. Somewhere along the line he was ordained an Elder; but it was not reported, according to my search, by Elder Woodruff. Perhaps this was one reason for the "better spirits" reported by Elder Woodruff on the 19th. At any rate, it is good to know that someone found him worthy and conferred upon him that recognition.

Here are some quotes from the minutes which I found of interest:

Minutes of a Conference held at Standly Hill  
Castle Froome Herefordshire England on the 21st June AD  
1840.

=====

The Preachers & members of the Frooms Hill Circuit of the United Brethren met at the house of Elder John Cheese on Stanly Hill Herefordshire England June 21st AD 1840 at 10 oclock AM according to previous notice. When the meeting was called to order by Elder Thomas Kington & Elder Wilford Woodruff was chosen President & Elder John Benbow Clerk of the meeting.

After Prayer by Elder Richards, & remarks by the president concerning the business of the day it was Moved by Elder Kington seconded by Elder Benbow that this meeting be hereafter known by the name of the Frooms Hill Conference of the Church of Jesus Christ of Latter Day Saints ---. Carried unanimously.

=====

Mooved by Elder Richards seconded by Elder Kington that Elder Thomas Clark have charge of the Churches at

(Five Elders named with Churches they were named in charge of)

Elder John Benbow

Frooms Hill

(Several items of business were taken care of and recorded)  
(W.W.J.T., Vol. 1, page 467)

Moved by Elder Richards seconded by Elder Kington that a monthly general Council of the Officers of this conference be holden at Standly Hill to commence on friday the 17th Day of July next 7 1/2 oclock P.M.

Elder Thomas Kington President & Elder John Benbow  
Standing Clerk.

After instructions and explanations were given, this  
concluding paragraph was added:

The minutes of the council were then read item by  
item & accepted. When the council adjourned & after  
singing "the spirit of God" &c & a blessing by Elder  
Richards the Brethren separated with feelings of  
Gratitude & thanksgiving that God had been with his  
people & the spirit of union & Love had prevailed in  
all the deliberations of the Day.

Willford Woodruff President  
John Benbow Clerk

On June 22nd, Elder Woodruff recorded some reflections of  
gratitude in his Journal (W.W.J.T., Vol. 1, pages 469 and 470)  
which I quote here as follows:

June 22nd Elders Richards & myself spent the  
morning in arranging the minutes of the Conference at  
Elder Benbows. We confirmed one Blessed 4 children. I  
then Baptized 5 persons & confirmed them & also 2  
others were Baptized by Elder Clark which we confirmed.  
This was Just as we were about to leave Frooms Hill to  
start on our Journey for the Conference at Manchester,  
& I never before left a field of labour with as much  
Satisfaction as on the occasion & felt to render up  
gratitude of my heart to God for his Goodness to me on  
this occasion by giving me many souls as seals of my  
ministry, for being led to this country by the spirit  
of God.

I had traveled 80 miles through a country of Dens  
population & stoped at John Benbows & preached for the  
first time on the 5th day of March 1840 & I am this day  
blessed with the privilege of leaving a fruitful field  
in this land with 33 Organized Churches, Numbering 541  
members 74 Officers viz. 10 Elder 52 Priests, 13  
Teachers.

300 of the above named Persons received the  
ordination of Baptism under my hands, & 241 were  
Baptized under the hands of Elders B Young, W.  
Richards, T Kington, J Chees, C. Price, D Browett, T  
Clark, S Jones, P. Green, Also Priest John Parry, J  
Barnes, T Oaky J Palmer J Morgan, W Jinkins, J Spires,  
B. Williams W. Parsens, W. Evans & J Gaily.

Elder B. Young laboured with me in this vineyard  
about one month. I obtained much benefit, as well as  
all the Saints from his instruction & council for he is  
mighty in Council & endowed with much wisdom. Elder W.

Richards Also laboured with me two months which was a great Blessing unto me as well as many Saints for he has passed through a great school of experiance and learned much wisdom & sound Judjment which is readily manifest in all Councils & conferences in which we have set together.

---- walked to Ledbury & spent the night Distance 8 m.

23d Elder Richard & myself parted with the Saints in Ledbury & took Coach & rode to Worcester. 16 miles. From thence to (Birmingham). 24 miles.

### BENBOWS FOUND STRONG IN THE FAITH

One month after leaving Frooms Hill for Manchester, Elder Woodruff returned to that place with Elder G.A. Smith and this is what he recorded in his Journal (W.W.J.T., Vol. 1, pages 487-489):

(July 1840) "23rd We walked to Frooms hill & found the saints strong in the faith & Increasing fast in numbers & preparing to emigrate with the Saints in the United States. 12 mile."

24th I received a letter from Father & Mother & Sister Eunice Woodruff which I was truly glad to get. I found Brother & Sister Benbow strong in the faith & willing to make evry sacrafice in their power for the gathering of the Saints. We had an interview with Elder Kington. We spent the day at Br Benbows. Had an interesting meeting."

"26th Sunday I walked to ridgway cross & Preached & confirmed 8, Blessed 8 children, & lade hands upon many that were sick. I walked to moorends Cross & Preached & confirmed 2. I returned to Ridgway Cross & communed with the Saints & had an interesting time which will be the last time that I break Bread unto many of those Saints, as they are about to emigrate & gather with the Saints in Commerce & Montrose. A Company of about 50 is about to start for America from Herefordshire England about 40 of which will go by the free charity & Philanthropy of Elder John Benbow. I walked after meeting to Fromm Hill & spent the night. Distance of the day 9 miles."

"27th I wrote a letter to Elders Young & Richards. I Preached at Frooms Hill & confirmed 2 & lade hands upon many that were sick. Elder Smith Preached at Standly Hill.



BENBOWS RECEIVE RECOMMENDS TO GO TO NAUVOO

"28th I wrote a letter to Elder Taylor & wrote a recommend for Elder John Benbow & Jane Benbow. I spent the day in writing."

It is of great interest to me to note that Elder Woodruff recorded the writing of this recommend which gave the Benbows the privilege to emigrate to Nauvoo in line with the action taken by the Council of the Twelve in their conference held April 16, 1840, under the direction of Brigham Young (W.W.J.T., Vol. 1, page 439).

I quote:

Mooved by Elr. Brigham Young Secd. by Elr. H.C. Kimble that the Saints receive a recommend to the Church in America to moove in small or large bodies inasmuch as they desire to emigrate to that new Country.

Moved by Elder B. Young second. by Elr. P.P. Pratt that we recommend no one to go to America that has money without assisting the poor according to our council from time to time.

I have not found any other record of a recommend being written for a Saint to emigrate to America from Herefordshire, although Elder Woodruff reported that 50 were getting ready to go in 1840. We are happy that Elder Woodruff recorded that the John Benbows had fulfilled the qualification and were going with a recommend. (W.W.J.T., Vol. 1, page 488)

Now back to Wilford Woodruff's Journal Typescript, pages 488 to 491 (July and August, 1840):

29th I wrote a Letter to Phebe which I sent by hand of Sister Benbow. I walked to Br Fidoe & Preached at Br Pullins & returned to Frooms Hill & spent the night. Distans 4 miles.

ELDER BENBOW HAS BAPTIZED CONVERTS

(August 1840) 2nd Sunday I preached twice in Dymock & Elder G.A. Smith Preached in Ledbury. I am happy to learn on our return to the Churches in Herefordshire & adjoining Country that the work of God [is] rolling on rapidly upon evry hand. The Elders & Priest are universally blessed in ther ministry in this part of the vineyard. They are Baptizing daily. Elder Richardson (?) had Baptized about 40 since his arival & Elder Key about 20. Elders Kington, Browett, Benbow, Cheese, Clark, & others have Baptized many. We have

Baptized 40 this day in different parts of the vineyard in this region. There has been about 250 Baptized in this region since the Conference which we held in this region. /repetition/ The churches here now number about 800 all of which have embraced the gospel within five months from the Church of England & all other Protestant churches. We have Baptized Several Clerks of the Church of England & [.]osm of the leading Musicians.

Elder G. A. Smith & myself have not Baptized any ourselves since we came this last time But we Preach the Gospel, Council, & lay on hands for confirmation but call upon other to Baptize.

We are looking for Elder Kimball evry day & as soon as he arives we shall take our leave of the Saints here & go to the city of LONDON & warn the inhabitants thereof & Preach the gospel unto them. I pray the Lord to send the Angel of his presence before us & prepare the way that much good may be done in the name of the Lord. I feel thankful to our Heavenly father for opening such a speddy & effectual door in this region of country. I confirmed one at Dymock & spent the night at Elder Kingtons.

#### ELDERS G.A. SMITH AND WOODRUFF WITH THE BENBOWS

Aug. 4th We walked to Frooms Hill. Found the Saints in good spirits & health & the work Progressing. Spent the night at Elder Benbows. 8 miles.

5th I wrote a letter for the Mill Star & one to Young & Richards. Elder Smith & myself Prea[ched?] at Frooms hill & confirmed 3. We have had warm or hot sunshine for several days which is almost the first weather we have had that has appeared like summer for we have had a cold wet season.

6th I sealed up a packge of 42 letter & my Journal from Montrose to England with 1 & 3 No of the Star to send by Elder Turley to Mrs. Woodruff. It contained all of my Corresponding letters since the 8th of Aug 1839. We spent the day & night at Frooms hill

Although it is not recorded in his Journal, Elders Woodruff and Smith made their headquarters with the Benbows for the next four days while they visited with the Saints in the area and wrote letters. Elder Turley joined them on the 9th making three guests to provide for sleeping and food accommodations.

7th A pleasant day. We spent the day visiting the Saints. We confirmed the Parish Church Clark & his wife who had been Baptized & Joined the Saints. His

name was Robert Hill of Canfaroom Parish. I wrote a letter to Elder Turley. 5 miles.

8th One year ago this day I left my family in Montrose to take a mission to England. I Started with Elder Tailor & crossed the Mississippi river in a Canoe sick with the ague & without money. But I am now in the south part of England in company with Elder G. A. Smith & enjoying good health & I pray the Lord to give good health to my wife & children.

I wrote a letter to Col Lyman Wight jointly with Br Smith. I also wrote a letter to Elder Wm. Smith.

/9th Hold Camp Meeting with G A Smith & Turley./

10th I wrote 8 letters 2 to Phebe, send 1/2 soverign 1 to Epraim Luce, one to Nathaniel Thomas one to Margaret Smoot all enclosed in a wrapper to Phebe, 1 to William Benbow one to Brigham Young & one to Eunice Woodruff. Elders Smith Turley & myself Preached in the evening at Standly Hill & had a good time. We spent the night at Frooms Hill.

#### ELDER BENBOW DISTRIBUTES MONEY TO ELDERS WOODRUFF AND TURLEY

Aug 11th Elder Benbow loaned Elder Turley 20 pounds and gave me 15 for our London mission. We took the parting hand with Elder Turley who Started for Liverpool to prepare a ship for about 80 Saints to emigrate to America 40 of which Elder J Benbow takes with him & pays their expenses to America out of Mercy to the poor Saints. Let the Blessings of Almighty God rest upon him forever & ever. He gave Elder Turley lbs. 100 to Secure the Passage of the Saints. We took the parting hand with Brother & Sister Benbow & the Saints at Froms Hill to see them No more untill I meet them in NAUVOO U.S.A. as they are about to emegrat there. We walked to Ledbury, & spent the night. I wrote a letter to B Young & one to Elder Glover. 7.

The last entry I found in Wilford Woodruff's Journal Typescript for 1840 was for September 18th which reads as follows:

I walked to Fromes hill & found the Saints in good spirits. I learned by letter that Elder Turley left Liverpool on the eighth of Sept. on board the North American with 200 Saints. I was informed that Brother & Sister Benbow & all the Saints left in good spirits. I spent the night at Brother John Coles.



## CHAPTER 6: OTHER WRITINGS ABOUT THE BENBOWS IN ENGLAND

Now that I have covered the original sources of information about John Benbow in England up to the time of his departure in September to sail for America, I will quote from accounts written about him which used some of the same sources; but sometimes with much embellishment.

It was of great interest to me to read what Elder S. Dilworth Young wrote about how John Benbow was introduced to the true gospel of Jesus Christ in his book entitled, Here is Brigham, pages 250-253:

Wilford Woodruff was preaching on March 1 to an assembled congregation when he, without warning, said that this was the last time he would be with them for some time. He said that he felt it to be the will of the Lord that he go to the south and labor there. He later said that the feeling came to him while preaching, and that he was as much surprised to be telling this to the congregation as they were surprised to hear him say it. But he knew when he heard the "whispering of the Spirit," and he obeyed the prompting. Placing the work at the Potteries in charge of Elder Turley, he commenced his travels south, traveling until he "felt" he had gone far enough and then commencing his work there by stopping at farm houses and inviting the occupants to listen to his message. The beginning of this work was near Ledbury in Herefordshire, one of the most beautiful sections of England, where the Malvern Hills, rise in their wonder of green and mist. Here the nobles of England were wont to vacation, and here the Spirit of the Lord whispered to Wilford Woodruff that there was a work to do. He began the work.

One day he walked up the long lane leading to the large home of John Benbow, past the stone outbuildings and on to the gate leading to the house. Benbow was a very prosperous farmer, tilling more than three hundred acres, which was a very large farm in that day. When one remembers that all farm work was done by hand, with the heavy tilling by the use of horses, one can picture that there were many hired men on the farm. John Benbow was considered wealthy in land and goods.

Elder Woodruff knocked on the Benbow door. The door opened, and facing him was the ruddy, square, honest face of the owner, his sturdy body testifying to his success and his confidence in himself. The missionary stated his purpose and his message. If Benbow hesitated, it is not recorded. He invited Elder Woodruff in, provided him a bedroom and food, and threw his house open to preaching. After listening carefully to what Elder Woodruff said, he and his wife asked for baptism the next day.

Miraculously the field of labor opened, with Wilford preaching one month and five days. In that time he converted, first the superintendent of the Church of the United Brethren, a group of dissident Methodists, and with him forty-five of his preachers, and one hundred fourteen members. They immediately turned their preaching places into branches of the Church. These included more than forty licensed preaching places and two chapels.

Thus it is seen that the "way opened;" friends were raised up. Wilford Woodruff need "take no thought" of what he should eat, or where he should sleep, for in the hour of need it would be provided. Further, the location and success of his labors were known at Preston, for he kept the brethren informed as to where he was and the points at which mail could reach him.

The conference in Preston, held upon the arrival of Brigham, was, then, the result of orderly work, according to plan, a culmination of an agreement made in January that they would meet in Preston upon the arrival of the remainder of the Twelve. Thus, when Brigham and his party reached Liverpool, they found John Taylor there because it had been agreed that he should work there. With the arrival of the President of the Twelve, they would now organize themselves on a permanent basis to perform the work -- whatever it was to be -- assigned by the Spirit. And by the inspiration of the Spirit it became a mighty flood as the years went by.

Now skipping a few paragraphs of Elder S. Dilworth's somewhat "embellished" account we will proceed to pages 260-265 and quote:

--- he (Brigham Young, after writing a letter to President Joseph Smith and Counsellors: April 17, 1840) was ready to join Wilford Woodruff on his return to his field of labor. He had no idea where the money to print three thousand hymn books was to come from; how the Millennial Star could be financed, or what they could do about publishing the Book of Mormon after they got the copyright. It was apparent that they would have to publish in England, but How? Such must have been the thoughts of Brigham as he and Wilford Woodruff started out. One thing was certain in his mind. The way had "opened" to get them this far. His purse had not been empty when the journey to New York was taken, and the way would open now. If the brethren did each his part in obedience to his assignment, when things were ready the books would be published. That was his

faith - one step at a time, but take the step firmly and then listen for inspiration for the next step.

A short account is given of their journey from Preston to Ledbury, following which we find this description of what happened:

On April 22 they walked to Froomes Hill and called upon John Benbow. This meeting was one of two strong men. It ended with John Benbow inviting Brigham to return and stay with him. Brigham met another good convert, Thomas Kingston, the same day. Then after a night's rest the two companions separated, Brigham to return to the Benbow home and Wilford to spend a week with the various branches he had created in that area.

Brigham stayed at the Benbow home for a week. He said he wrote letters to the Prophet, E. Robinson, Don Carlos Smith, Mary Ann, and to his brothers John, Joseph and Lorenzo Dow. And he preached. However, the most important thing he did was to talk to John Benbow. What would they have talked about? Brigham's conversion? his Zion's Camp march? the Missouri persecutions? the doctrine? the Prophet Joseph? John Benbow absorbed whatever was said, mulled it over, made it his own, and verified his first impressions. This was indeed the truth that he had embraced. Brigham was ever a welcome visitor as he moved about with Wilford Woodruff, preaching, baptizing, bearing witness, until May 20.

One day during this period Brigham and Elder Woodruff met with Willard Richards at the Kingston home, and shortly after, the three of them held another meeting at Benbow's. To these men, new in the faith, Brigham poured out his soul concerning the need of the Church for funds for the publication of the books. Brigham felt inspired to ask for a loan to make the need a reality. The response was ready. John Benbow lent the missionaries lbs. 250. Thomas Kingston lent them lbs 100. With this sum, a total of lbs. 350 (approximately \$1800.00 in those days) they could go to work.

On May 20 the three apostles climbed the Herefordshire Beacon, and there in the quiet of the mountain top, after prayer, held a council meeting. As Brigham records, they agreed that "since we had obtained lbs. 250 from John Benbow, and lbs. 100 from Thomas Kingston toward publishing the Book of Mormon and the hymn book, I would repair immediately to Manchester and join the brethren appointed with me as a committee, and publish 3000 copies of the hymn book without delay. It was also voted that the same



committee publish 5000 copies of the Book of Mormon with index affixed.

### THE CLAIRE NOALL ACCOUNT

Another account of the first meeting of the Church leaders with John Benbow, is found in a book written by Claire Noall and was published under the title of Intimate Disciple, as a portrait of Willard Richards, by the University of Utah Press in 1957. I quote from pages 258, 259 and 268 the following:

He (Willard Richards) had been laboring in Burslem, near Stoke on Trent, when the time came to search out his companions in the south - Brigham and Wilford - who had preceded him to the Malvern Hills. "I went to Dymock, in Herefordshire," he told the Council. "Through bobtailed but clear directions I found the house of a Saint, just down the hill from the market place. There I asked the way to Brother Kington's - one of the Methodists who told Brother Wilford when he first met the United Brethren that they had, without knowing it, been waiting for the Mormons." Willard paused but the brethren did not interrupt him.

He said, "After a long walk into the country, maybe six or seven miles, that took me till after dark, I saw down the lane the lights of Brother Kington's house - just like a flicker. And there I found Wilford and Brigham waiting for me."

"We sat up all night," Brigham broke in enthusiastically. "We prayed and discussed the work ahead. We left Brother Kington's early the next morning, walking twelve miles to Ledbury."

"From there I was to go in one direction," said Wilford. "Willard was to work his way out in another."

"And I was to look after the business, to obtain money to print the Book of Mormon, the Doctrine and Covenants, and a hymn book."

Brigham's decisive pride inspired the group, but Wilford now interrupted. "I told Brig (a very doubtful appellation) that Brother Benbow had plenty of money, but to consider his English feelings."

"It was at Castle Froome, on the Benbow estate, that Wilford cleaned the rushes from the pool and baptized over five hundred souls," said Willard. "He was in the act of preaching in Staffordshire, to the north, when the Lord whispered, 'Do not stay here any longer, Wilford. Go down into the hills. Give out the message there; the people are waiting.'"

"That was last winter," said Wilford. "I heard that voice as clearly as yours comes to me now. I've been back to the people I so suddenly left, keeping in

the potteries and appointments I had already made for baptism when I heard the Lord speak. But now, on this mission with Brigham and Willard, before we separated we climbed to the top of Malvern Hill."

"We knelt there, at the foot of the beacon," said Brigham, "to ask God to bless our efforts. Wilford told me that I only needed to explain to Brother Benbow that it was cheaper to print the books in England than in America, and then ship them here, with all the duty."

"We all required the Lord's blessings," said Willard. "We knelt together on the hill, at the foot of the beacon, and then left each other for a season."

"Some of the things that followed were not so rosy as you might think," Wilford chuckled. "But we were blessed, blessed in dodging the candlesticks thrown at our heads, and in organizing the branches into districts and conferences."

"I got two hundred pounds from Brother Benbow," said Brigham with a marked satisfaction. "And I went about in London, Liverpool, and here in Manchester, inquiring prices on printing."

It is a colorful account aimed at tickling the ears of the reader, and represents her somewhat distorted view of how things happened at that time.

#### FAMILY WRITINGS ABOUT THE JOHN BENBOWS

My two cousins, Zelfh and Irma Erikson (married name Holt) did some research on the history of John Benbow several years ago, and Irma made a write-up using information from the sources available to them, including oral reports from their father, William Benbow Erikson, who received the information from his mother, Isabella Benbow Erikson. I obtained a copy of this and included it in volume 1 on pages 323 to 328 of my autobiography.

In the first part, Irma quotes from Matthias Cowley's, Wilford Woodruff: His Life and Labors, which I have already quoted, and then adds materials from other sources from which I will quote only that part pertaining to John Benbow's life in England.

John Benbow (page 325) was a hard working man of stocky build, who had a cheerful and a loving heart. He was unselfish, loyal, honest and generous. His religious beliefs meant everything to him. After hearing Wilford Woodruff, within two days and nights of talk and discussion, he knew that the gospel was true and accepted it gratefully and wholeheartedly.

He was a man of considerable means and after he and his wife Jane were converted, they looked forward

to joining with the Saints in Zion. The Benbows did a great deal to push forward the work of the Lord. They helped to feed and clothe many of the apostles who were missionaries in England at that time. John arranged for many meetings to be held and was put in charge of the church at Frome. In May he sold his beloved farm at Castle Frome, Herefordshire, and moved to the city, probably Ledbury, to prepare the way to go to America.

In the History of the British Mission dated Mon. Sept. 7, 1840 it is noted that Elder Benbow relinquished all claim to the money loaned the church to publish the Book of Mormon and the Hymn Book, if the remainder not needed would be used the next year to assist some of his friends to migrate to America. Also proceeds for the Gledhill Elm Chapel which belonged to the Benbow's would be used for emigrating the Saints to Nauvoo.

I like her description of John Benbow which I think is very accurate. However, she did not have access to information about ownership of Hill Farm and simply repeated our family belief that he owned it and sold it. Also, instead of "Gledhill Elm" Chapel we know it to be "Gadfield Elm". We also know that he moved from Hill Farm to Fromes Hill and not to Ledbury, and that it was early in April and not in May that he moved from Hill Farm.

My cousin, Zelfh Ereksen, had copied a record about John Benbow, and had it in his possession several years ago when I was searching for material about him, and he allowed me to copy it. I included it in my Autobiography, Vol. 1, pages 333 and 334. It contains some information obtained from Elder Cowley's book on the life and labors of Wilford Woodruff which we now know to be inaccurate and other statements which are suppositions; but I quote it because it represents what our family thought was true with the information we had at that time, which was possibly thirty-five years ago.

#### JOHN BENBOW: FROM A RECORD COPIED BY ZELPH EREKSON

John Benbow was the tenth child of Thomas Benbow and Ann Jones Benbow, who lived on a farm called Grenden Court in the town of Warren, Hereford County, England.

At the age of eighteen, John went to work for a Squire Jinks for a very small wage. Because of his home training, he was diligent and thorough in his work. As a result of his faithfulness his wages were doubled the second year and again the third year. After that he leased a hop farm for a term of years. He managed it so well that he was able to make considerable money.



Afterward he married Jane Holmes, who had some property in her own right. They then lived at Fromes Hill, and by hard labor and economy they became well to do.

John's parents had belonged to the Church of England, but being of a religious and studious nature he investigated the doctrine of the afore-named church and also those of the Methodist Church, but neither satisfied his desire for truth, as he read it from the Savior's life. So John and his wife joined the sect called the United Brethren, and became active members. Mr. Kington, the leader and preacher of the sect, boarded and lodged at Mr. Benbow's place, free of charge for eight years.

In the evening of March 4, 1840, Elder Wilford Woodruff says that he found Mr. Benbow cultivating a farm of 300 acres of land, and having plenty of means. His wife, Jane, had no children.

Mr. Benbow opened his house as a place to hold meetings, and Elder Woodruff succeeded in converting not only Mr. and Mrs. Benbow, but the whole sect, the ministers included, numbering 600 souls. Among this number was John's mother, his nephew and niece, Thomas and Ellen, his wife's niece and nephew, Sarah and Robert Holmes; his youngest brother and family also received the gospel.

So sincere and earnest were Mr. and Mrs. Benbow in their acceptance of the gospel that they offered to Elder Woodruff all they possessed to the amount of \$50,000. Elder Woodruff refused to take it, telling Mr. Benbow that he was not there for that purpose, but if he wished, he might spend some means to help the work along.

Mr. Benbow then paid for the publishing of the first edition of the Book of Mormon published in England. He gave 300 pounds or \$1,500 for this purpose.

There is more to this account which I will quote later when we consider relative periods of the life of John Benbow.

#### JOSEPH SMITH'S HISTORY OF THE CHURCH REFERENCES

There are several references to John Benbow in Joseph Smith's History of the Church which I have recorded here from Vol. IV: (The capitalization and underlining of the name, John Benbow is mine for emphasis. Also, brackets enclose my insertions.)

Page 122. "Saturday, 25 [April 1840] --- Elder Richards went to Manchester, found the Prospectus for the Millennial Star ready. Elder Young returned to

Froome's Hill, and stayed at Brother JOHN BENBOW'S till the 30th, preaching, and writing letters to his friends in America.

Page 131. "Monday, 18 [April 1840] --- thus they [Elders Young, Woodruff, and Richards] continued their labors from place to place, until Wednesday 20th, when they found themselves with one accord on top of 'the Herefordshire Beacon,' and within the old fortification, when after prayer they expressed their feelings concerning the business of the Church, which were (as they had obtained money from Brother JOHN BENBOW, and other brethren for printing the hymn-book, and in part sufficient for the Book of Mormon) that Elder Young repair immediately to Manchester and join his brethren previously appointed with him on a committee for printing of the hymn-book, and cause 3,000 copies of the Book of Mormon to be printed and completed with as little delay as possible, ---

Page 138. "Proceedings of the High Council on the foregoing Memorial, June 20th, 1840. Minutes of the conference held at Stanley Hill Castle Froome, Herefordshire, England, June 21, A.D. 1840. at ten a.m., according to previous notice; the meeting was called to order by Elder Thomas Kington; Elder Wilford Woodruff was chosen president, and Elder JOHN BENBOW, clerk of the meeting.

"After prayer by Elder Richards, and remarks by the president concerning the business of the day, it was moved by Elder Thomas Kington, and seconded by Elder JOHN BENBOW, that (the several districts represented) this meeting be hereafter known by the name of the 'Froome's Hill Conference of the Church of Jesus Christ of Latter-day Saints,' organized and established by the will of God, in the United States of America, on the 6th day of April, 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Page 139. "Moved by Elder Richards, and seconded by Elder Kington --- that Elder JOHN BENBOW have charge of the church at Froome's Hill. Carried unanimously.

Page 140. "Elder Thomas Clark, President, and James Meeks (from account of action to establish and organize monthly councils of the officers of the Froome's Hill Conference to commence on Friday, the 3rd of July next at half-past seven o'clock p.m. in the several divisions, respectively assigned to the different Elders. viz.-) JOHN BENBOW, president, John Morgan, clerk, Froome's Hill; ---

"Moved by Elder Richards, and seconded by Elder Kington, that a monthly general council of the officers on Friday, the 17th of July next at half-past seven

o'clock, p.m. Elder Thomas Kington, president, and Elder JOHN BENBOW, clerk. Carried unanimously.

(Signed)

Wilford Woodruff, President.

JOHN BENBOW, Clerk.

Page 150 and 151. "Thursday, 9 [July 1840]  
Extracts from Elder Woodruff's Letter to the Millennial Star - Detailing Incidents of his Ministry.

I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4th of March, and was kindly entertained for the night by Mr. JOHN BENBOW, who received my testimony, and opened his door for meeting; I preached the fullness of the Gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a large number at Mr. BENBOW'S, and preached unto them the principles of the Gospel, namely faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. BENBOW among the number. I also preached on Sunday the 8th and baptized seven, confirmed thirteen, and broke bread unto them. Several of those who were baptized were preachers of the order called United Brethren.

Monday Sept. 7, 1840.

Page 188. "Elder JOHN BENBOW, who had previously furnished two hundred and fifty pounds towards printing the hymn-book, Book of Mormon, etc., relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, forever, also the avails of the Gadfield Elm Chapel, when sold.

Here we find confirmation of the amount of money obtained from John Benbow for the publication of the Book of Mormon and the Hymn Book to be that recorded by Brigham Young in his Journal for May 10, 1840, which was 250 pounds, rather than the 200 pounds reported in Wilford Woodruff's Journal Typescript of May 14th of that same year, or the 300 pounds he reported in his Leaves From My Journal, page 82, in 1881.

#### ADDITIONAL ARTICLES ABOUT JOHN BENBOW IN ENGLAND

Several articles have been published about John Benbow's role in the early history of the Church in England, some of which



were accompanied by pictures of his Hill Farm home referred to by Wilford Woodruff as a "Mansion", and of the pool where converts were baptized, including John and Jane Benbow together with other members of their family. I have copies of some of them including the following:

#### CHURCH NEWS FOR APRIL 30, 1955

From the Church News, April 30, 1955, we have an article entitled "Where Wilford Baptized - Missionaries Visit the John Benbow Farm", by Elder G. Edwards Daddley. It was written in Ledbury, England, and I will quote from it for the reader to observe how misinformation published in 1881 can lead to a multiplication of those errors by writers who make assumptions based upon them to embellish their accounts.

LEDBURY, ENGLAND - Turning pages of history back 115 years, a group of missionaries accompanied by President A. Hamer Reiser of the British Mission, recently visited the old farm of John Benbow, six miles from here.

As they approached the farmstead the lambs grazing in the fields recalled to their minds the incident of one of the greatest conversions in the history of the Church - reflecting the Savior's admonition to "feed my sheep."

The setting was at Hill Farm, Castle Frome, Ledbury, Herefordshire. The farm's visitors this day was the staff of the Millennial Star, British Mission publication. The group was composed of President Reiser, James P. Hill, Virgil L. Baldwin, Ray A. Ogden, John Whitaker and the author.

Our thoughts for the day were mostly on the events of March, 1840, when Wilford Woodruff made his way to this farm in the south of England. We marveled that Elder Woodruff ever found this secluded spot.

Frome's hill, a "one-'pub' village" about a mile from the farm apparently is on the way to nowhere. No missionary of the Church had previously visited the area. A stranger today has difficulty in locating the spot.

Wilford Woodruff was assuredly directed by the power of God to the farm of Mr. John Benbow. Prior to this time he had been laboring in the area known as the Potteries in North Staffordshire and had met with great success. It was with surprise and bewilderment that he received the inspiration that he was to leave this fruitful field.

The author then quotes from Matthias Cowley's Wilford Woodruff which was the source of some of his misinformation.

Three pictures were printed with the article bearing the titles of "OLD LEDBURY MARKET PLACE", "HISTORIC BAPTISM SITE" and "ENTRANCE TO BENBOW FARM".

#### CHURCH NEWS FOR AUGUST 14, 1971

There was a picture of the John Benbow farm house and pool in England published on the first page of the Church News, vol. 41, No. 33, for August 14, 1971.

#### CHURCH NEWS FOR MAY 31, 1975

I have already referred to the account of Wilford Woodruff's visit to the John Benbow home which was printed on the last page of the Church News for May 31, 1975, by James B. Allen under the title of "Historical Vignettes - The Referral Method." This was also accompanied by a drawing of the Benbow home.

#### ENSIGN FOR DECEMBER 1979

The Ensign for December 1979, carried six pictures relating to John Benbow with legends which read as follows:

Lower: The Herefordshire Beacon, a prominent local hill, was the site of both a pre-Roman British fortress and a Roman fort. Elder Wilford Woodruff went there to pray, notably on 11 and 22 May 1840. On 20 May 1840, he, Elder Brigham young, and Elder Willard Richards met there and decided to print the Book of Mormon and a hymn book with funds donated by John Benbow and Thomas Kington.

Above: The comfortable farmhouse of John and Jane Benbow still stands in Herefordshire at Hill Farm. Wilford Woodruff and William Benbow arrived there 4 March 1840 and stayed the week. On the 6th John and Jane were baptized. A wealthy family, they contributed 250 pounds which helped finance the first publication of the Book of Mormon and the first hymn book in Britain in 1840. The Benbow home, licensed as a house of worship, was the scene of many meetings. Brigham Young and Willard Richards also stayed there.

Below left: Castle Frome Church is still the parish church for John Benbow's area, and three members of his family are buried in its churchyard. It was the vicar of this Church of England parish who sent a constable to arrest Wilford Woodruff for preaching without a license; the constable was baptized instead.

The vicar sent two clerks to see if Elder Woodruff were preaching false doctrine; they too were baptized.

Right: The village of Castle Frome snuggles into its hillside, with the parish church to the left and Benbow's farm up the hill to the right of the village.

One error here is in the statement, quote: "Brigham Young and Willard Richards also stayed there." (Meaning John Benbow's Hill Farm Home). The fact is that John and Jane Benbow had left Hill Farm before Elders Young and Richards went to Herefordshire and they stayed with them in Frome's Hill which is about a mile from Hill Farm.

Above: In this pond on the Benbow farm, Wilford Woodruff baptized the Benbows, and many other - possibly hundreds.

Left: Gadfield Elm chapel, now a garage that has stood vacant and neglected for years, was probably the first Latter-day Saint chapel in Europe. John Benbow held its title as the only chapel owned by the United Brethren (they had 45 houses licensed for preaching), and gave it to Elder Woodruff for his use. On 14 June 1840, a United Brethren conference officially changed their name to a conference of the LDS Church, Wilford Woodruff and Willard Richards conducting. Brigham Young preached here twice, once on 17 May 1840 and once on 14 December 1840.

In a telephone conversation I had with V. Ben Bloxham, who has searched the Herefordshire land records, he told me that the title to the Gadfield Elm Chapel was in the names of John Benbow and Thomas Kington. He intends to publish more on this subject in the near future which will be of interest to those who want to know more about John Benbow. (Conversation 3/16/87).

#### MY VISIT TO JOHN BENBOW'S HOME WITH MY WIFE, DAUGHTER AND GRANDSON

I have quoted several authors on the subject of John Benbow and Hill Farm and Castle Frome. Now I will add my own story of a visit I made to that area in 1982 with my wife, Lenora, and our daughter, Rosalie, and her son, Jonathan Stone, our grandson.

Rosalie was living in the London area (Cobham, Surrey) at that time, with her husband, David Stone, who was manager of Gillette products in Europe, and their six children. We went to visit them and spent several weeks in their home.

For many years I had dreamed of visiting my great-grandfather's home in Herefordshire. Rosalie had already been there with her family and knew the best route to follow. She



invited us to go with her and her youngest son, Jonathan, for a return trip on Thursday, April 29, 1982.

This is what I recorded in my journal for that day:

We were up before six. Rosalie rolled-up Lenora's hair. Rosalie washed hers and we prepared to leave for the John Benbow Farm - the place I had dreamed about visiting for many years.

David assisted in getting Jonathan ready; for he was going with us. (He was four years old then.)

We left in David's car at 7:18 A.M. We drove north on 312 past the Heathrow Airport to M40 where we turned west and drove through the beautiful English countryside past Slough and Reading to Swindon where we turned northwest on Highway A419 to Cirencester and continued on A417 through Gloucester where we turned north to Ledbury still on A417. It was a gray day all the way but we enjoyed the beautiful foliage and the landscapes. We continued north about 6 miles to Benbow Hill Farm. We drove into the lane and up to the farm house past a large barn which was being cleaned by a man with a tractor and spreader. Our approach was to the north side of the house, and there were buildings on both sides and three or four cars parked next to them. Rosalie, Lenora and Jonathan stayed in the car while I went to the door of the main house in front of us. I used the black-iron knocker on the heavy wooden door to announce my presence. A bright-eyed woman of about 35 responded. I told her my name and that I was a great-grandson of John Benbow who had lived there many years ago and asked if we might see the pool where he was baptized. She said yes and it could be found by going through the gate from the driveway and she pointed it out to me. I thanked her (it was cold and breezy where she stood in the doorway) and asked her name and she said, "Mrs. Manning".

I returned to the car and we all proceeded back to the gate (walking) and into a field where many sheep and lambs were feeding or resting (appeared to be of the Hampshire breed). About 300 yards down the hill, which sloped to the west; and in the northwest corner of the field, we could see a clump of trees, as well as three or four additional trees to our right along a fence line, and a shallow ditch which was concealed with nettles and other growth so that we could not see any water in it. About 50 yards to the left of the clump of trees in the corner, was a giant lone tree which was leafless and, I thought, might be dead; but Rosalie believed she could see signs of life in it (she has much better glasses). It was probably an oak. We proceeded to the corner and found there the pool where John Benbow and six hundred others were baptized by

Wilford Woodruff. The water level was very low in it and the supply, which was apparently from a spring a hundred yards or so up the hill along the fence line (we did not look for it), was so meager that the water in the pool was stagnant and moss floated on much of its surface. It was evident that this was not a natural pool, but had been formed as a watering place for the livestock in the pasture where it was situated. I understand now why Wilford Woodruff spent some time cleaning out the pool for baptisms when he went there in March 1840.

We talked about what important events had taken place there, and emphasized that this was the place where Jonathan's great-great-great-grandfather was baptized by Wilford Woodruff. Lenora took a picture of myself with Rosalie and Jonathan representing three generations of descendants of John Benbow standing on this sacred spot. If John Benbow had not accepted the gospel of Jesus Christ as it was presented to him by Wilford Woodruff, he never would have had a descendant to remember his name, and we would not have been there to honor him and to recall the blessings of the gospel which we now enjoy because of his faithfulness.

We started back to the home after taking several pictures and I walked up to the hill to the right so that I could take a picture directly in front of the home, and then one of the stone fence by the garden. Rosalie took a picture of me as I started back toward the gate.

We left the farm, which is about 6 miles north of Ledbury, and which Rosalie found without any difficulty, and drove to Castle Frome and visited the St. Michael's Church there, which was built in 1170. We took several pictures. It can be seen from the road although it is set back at the end of a lane about 300 yards or more. The door was open and we went inside. We were impressed by the font which dated back to about 1170. It was directly in front of the side entrance and centered in the chapel. Three bell ropes hung down behind it which led through the ceiling to the 3 medieval bells in the black and white bell turret above.

There was a three-panel, stained-glass window depicting scenes from the life of Christ above the altar at the front of the chapel and a 17th century pulpit on the left side of the pews provided for the congregation. Rosalie took my picture as I stood in the pulpit at my suggestion. Near the door was a desk with a registration book in which we wrote our names, and a number of booklets price at 50 P each, with directions to leave the money in the slot of the box in the wall by the door, which I did taking six copies.

Outside, we saw a number of grave stones with plain faces, the stones having eroded away to leave them bare. A great yew tree spread its branches over some of them (it is 9 feet in diameter at the base). I took picture in the churchyard showing this.

The place was called Castle Frome because a castle was built just east of the church (St. Michael's) on high ground, but was later destroyed. (Frome is from the Latin "FORMOSUS", meaning beautiful).

The booklet has a story about John Benbow which reads as follows:

The Mormon connection with Castle Frome is rather an extraordinary one. In 1840 John Benbow, who farmed Hill Farm, joined the Latter Day Saints, and, taking with him about 600 converts, went to Salt Lake City, U.S.A., where he became a leading member of the community. An old man, William Taylor, who died some forty years ago, aged about eighty, worked all his life at Hill Farm, and was told by his parents how John Benbow had organized the United Brethren, and how they were all baptized in a pond a short distance from Hill House. For many years, with the exception of the war years, a steady trickle of Mormon pilgrims came in August and September. After the last war, owing to the American forces being over here, they came all the year round. They come to see the pond, and occasionally a child is baptised. One unfortunate local man lost his good-looking wife, who was smuggled off to the U.S.A. and not heard of since. There are three Benbows buried in Castle Frome churchyard.

We drove back to Ledbury and had lunch on Bridge or Bye Street, and then took pictures during a light rain, of where Brigham Young had preached in the Market Square, when he lived in Ledbury for a week when he was teaching the gospel. (Actually only 5 days from May 2nd to May 6th, 1840, according to his Journal.)

We returned back on the Castle Frome road about a mile and I took pictures of a hop farm (John Benbow was a hop farmer). We then returned to Ledbury and took highway 449 toward Great Malvern. About 3 miles out, Rosalie pointed out the hill upon which Brigham Young, Heber C. Kimball and Wilford Woodruff met and the decision was made to print the Book of Mormon and Hymn Book in England, the money having been obtained from John Benbow. Rosalie stopped for me to take pictures.



We continued on through Worcester and then took highway A422 east to Stratford-Upon-Avon where we visited the Anne Hathway Cottage with its gardens of spring flowers and apple blossoms. From there we went to the Shakespeare Center and his birthplace - a well preserved old English home fronting on the sidewalk, and with gardens in the rear. I took pictures - one of a bust of Shakespeare set in a window of his birthplace.

We left Stratford-Upon-Avon on Highway A422 about five-thirty and continued south a short distance to A34, which took us to the city of Oxford, the home of Oxford University of great fame. East of Oxford, a few miles, we took M40 through Wycomb, where Shelly's (our daughter-in-law) parents live, and there I directed us north (a mistake) on A404, thinking we had come to the end of M40. We traveled a short distance until I found Amersham, toward which we were going, was to the north, so we retraced our journey and took A40 until we found the entrance to M40 again. We followed M40 to A408 on which we went south to West Drayton, and from there a very short distance on M4 to Highway A312 south past the Heathrow Airport and back to Cobham, arriving there about 9 P.M., grateful to Rosalie for her skillful driving and knowledge of so much of the area we had traveled over during the day.

We found Jonathan to be an excellent traveling companion and a delight to be with, and Rosalie, a great inspiration and source of joy for the love she had shown for us. David was away at a meeting but had provided treats for the children and had met with them for an hour of discussion before he left them.

Just one or two comments on this glorious experience. I regret that I did not ask to see the interior of the house my great-grandfather had lived in for eight years, and where he entertained Elder Woodruff. Mrs. Manning did not appear too friendly as I met her at the door, and the weather was so inclement that I could not keep her long enough to let her know my full purpose in being there, especially when she did not extend an invitation to come inside to learn more about why I was there. However, we did see the nature of the farm, the home, pool and the surrounding area.

I was impressed by the great extent of open land around the home. The sheep and lambs were in a very large pasture and additional acres stretched out in every direction from the home and farm buildings with very few trees to be seen except in the distance. It appeared that it was being run as a dairy farm operation with Holstein cattle, and, as far as we could see, no beef breeds present on the farm.

Some time ago, we heard the rumor that the Church had been trying to purchase Hill Farm; but the price was three million

dollars. We regarded it as just a rumor because we saw no reason why it could be worth that much money; although it might make an excellent site for a temple some day, because it is on high ground, as the name of the place, "Hill Farm" would indicate.

#### INFORMATION FROM RECENT CHURCH PUBLICATIONS

Recent Church publications have carried interesting references to John Benbow and Hill Farm. The LDS Church News for December 14, 1986, and a picture of the "Hill Farm House" on the front page with the caption: "Top left is John Benbow farm house, site of early conversions." On the inside Center Fold is a map of the British Isles with the heading: "150th Anniversary of the Church in the British Isles." There are also a number of boxes around the map telling about important places and events which took place there. One box reads as follows:

Commemorative historical markers will be placed during the 150th anniversary of the Church in the British Isles. The markers to be dedicated on July 25, 1987 will be placed at (Among the nine listed is the following): "Benbow Farm in Herefordshire area, England"

In a second box with a line leading to a dot on the map labeled "John Benbow Farm" we read:

"The farm known in the Church as the 'John Benbow Farm' was never owned by him. He and his wife lived on the farm, known locally as the 'Hill Farm,' from 1832-1840. Wilford Woodruff baptized 65 in a pond on the farm in March 1840."

In a third box there is printed:

Church News  
December 14, 1986  
Information compiled by  
V. Ben Bloxham and  
Del Van Orden  
Map by Heather Tuttle Copyright 1986.

My comment on this is that it is well done and very informative; and I am very happy to see John Benbow recognized in a significant manner. However, there is a question in my mind about the number of converts baptized by Wilford Woodruff in the pond on the John Benbow Farm in March of 1840. My research has left me with a count of only 64. I have seen other counts with higher numbers, but I believe mine is correct. I have already given a day by day account of what I have found in a previous section of this history.

ENSIGN FOR JANUARY 1987

The January 1987 Ensign, pages 46-51 has a splendid article by David J. Whittaker entitled, "Harvest in Herefordshire", in which he gives some very good background material and refers to John Benbow in the following paragraphs:

(Page 49) "From January 22 to March 2, Elder Woodruff worked hard as a missionary in the various towns around Stoke-on-Trent. Of particular interest was his relationship with William and Ann Benbow in Hanley. William was the keeper of a provision store at the Hanley Market Place. He and his wife had already joined the church through the efforts of Alfred Cordon and were strong in the faith. It was probably through the Benbows of Hanley that Wilford learned of John Benbow of Herefordshire - and more particularly of the United Brethren, of which John was a member.

The day after he celebrated his thirty-third birthday, Elder Woodruff recorded in his journal, "The Lord warned me to go to the south." And so he began his eighty-mile journey. Herefordshire would subsequently prove to be one of the most successful missionary areas in the nineteenth-century Briton.

Unlike the Potteries area, Herefordshire was predominantly rural, with most of the land devoted to a variety of fruit orchards. Its farms and orchards helped to supply industrial towns with foodstuffs; no doubt William Benbow's store in Hanley was supplied with Herefordshire produce.

Williams' brother John was a well-to-do farmer, who lived near Ledbury. He seems to have been a tenant farmer, essentially leasing about three hundred acres of land. (Following his conversion to the Church, he was evicted from the property.) Thus, in company with William Benbow, Wilford Woodruff arrived in Herefordshire and sought out John Benbow.

It was John Benbow's home that provided Elder Woodruff his first preaching location in the Herefordshire area. This is particularly important because of John Benbow's connection to the United Brethren, a break-off from the Primitive Methodists. It was a connection that soon opened many other homes to Elder Woodruff.

During Brigham Young's visit, the Church leaders obtained from John Benbow a donation of lbs. 300 to be used for printing the book of Mormon. The first European edition consisted of 5,000 copies and appeared in 1841. (Always a generous man, Brother Benbow later gave lbs. 100 to help about fifty individuals emigrate to America.) Shortly afterward, Brigham Young returned



to Manchester to see several publishing projects through to completion.

My comments here have to do with two items, both of which I have treated earlier in this history.

No. 1 is the statement in the article in parenthesis: "(Following his conversion to the Church, he was evicted from the property.)" V. Ben Bloxham, who has searched the land record of Herefordshire, told me in a telephone conversation I had with him on this subject on March 16, 1987, that he was not evicted because he was a "Freeholder" with a life-time lease and that John Benbow left Hill Farm on his own volition.

No. 2 has to do with the statement, page 50, quote: "Church leaders obtained from John Benbow a donation of lbs. 300 to be used for printing the Book of Mormon." Brother Whittaker gives as references for this: "Wilford Woodruff Journal 14 and 19 May 1840."

I have already quoted these references. The first one attributes 200 pounds to John Benbow and the second credits 100 pounds to Thomas Kington making a total of 300 pounds.

## CHAPTER 7

### HOW MUCH MONEY DID THE BENBOWS GIVE TO THE CHURCH IN ENGLAND?

The question of how much money John Benbow gave toward the printing of the first edition of the Book of Mormon in England is not the most important consideration for us to dwell upon. The fact is, that John Benbow did not even make a record of it personally. I think he knew the Sermon on the Mount and remembered the admonition about giving alms wherein one should not let his left hand know what his right hand is doing so that his alms will be in secret, and his Father who sees in secret will reward him. And I feel certain that he knew that pressure was being brought to bear upon him to contribute; but he had a true Christian attitude and gave freely; and felt good about it.

Wilford Woodruff and Brigham Young did record at least a few of his gifts; and here are quotes from their records (Wilford Woodruff's Journal Typescript, Vol. 1):

(Page 433, April 10, 1840) He (meaning John Benbow) gave me lbs 2 to bear my expenses to & from the Conference. (To Preston from Fromes Hill)

(Page 449, May 14) <Received> {200} /<pounds of John Benbow for printing the Book of Mormon.>/

(The symbols indicate the recording was an interlinear or marginal addition to the main body of the writing, and in shorthand.)

(Page 451, May 19) <Received of Elder> Kington 100 <pounds for printing the Book of Mormon.>

(Page 451, May 20th record of meeting with Elders Young, Richards and Woodruff on Herefordshire Beacon) Elder Young should go immediately to Manchester to assist in Publishing a Collection of Hymns of 3000 copies & also to immediately print & finish 3000 copies of the Book of Mormon for we had procured lbs. 300 three hundred pounds of lawful currency for this purpose.

Here Elder Woodruff verifies 200 pounds from John Benbow if the 100 pounds he reported coming from Thomas Kington was all from a source other than John Benbow, which, there is a chance, it may not have been.

(Page 490, August 11, 1840) Elder Benbow loaned Elder Turley 20 Pounds and gave me 15 for our London Mission. We took the parting hand with Elder Turley who Started for Liverpool to prepare a ship for about 80 Saints to emigrate to America 40 of which Elder J Benbow takes with him & pays their expenses to America out of Mercy to the poor Saints. Let the Blessings of Almighty God rest upon him forever & ever. He gave

Elder Turley lbs. 100 to Secure the Passage of the Saints. We took the parting hand With Brother & Sister Benbow & the Saints at Froms Hill to see them No more untill I meet them in NAUVOO USA as they are about to emegrat there.

(Wilford Woodruff's Leaves From My Journal, Second edition, Published by Juvenile Instructor Office, Salt Lake City, Utah, 1882, page 82)

Brother Benbow furnished us with lbs. 300 to print the first Book of Mormon that was published in England;

Now we go to Brigham Young's accounts, Manuscript History of Brigham Young, printed 1968, by Eldon Jay Watson, page 76 for May 1840.

--20-- Brother Woodruff, Richards and myself went on to the top of the Herefordshire Beacon, where, after prayer, we held a council and agreed, that, since we had obtained lbs. 250 from brother John Benbow, and lbs. 100 from Brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester, and join the brethren appointed with me as a committee, and publish 300 (?) copies of the Hymn Book without delay. It was also voted that the same committee publish 5,000 copies of the Book of Mormon, with an index affixed.

We observe that there is a 50 pound or \$250 discrepancy between Brigham Young's report and Wilford Woodruff's made on the same day, May 20, 1840. Perhaps it might be explained, (and this is only conjecture on my part) that Brigham Young had obtained 50 pounds from John Benbow for this purpose in a separate meeting with him and did not inform Wilford Woodruff about it. In any event he reported they had 350 pounds total, 250 of which came from John Benbow. He was the one who carried it to Manchester to begin the work and I think there is no doubt about the total being 350 pounds and not the 300 recorded by Elder Woodruff.

There is additional confirmation for the 250 pounds amount from John Benbow in Brigham Young's Journal for September 8, 1840, page 79 from which I quote:

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and my self, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also, the avails



of the Gadfield Elm Chapel when sold, which money we paid out in emigrating brethren to Nauvoo.

To my knowledge, the record is not complete about the actual cost of the printing project, so we do not know if anything was left over.

Elder Woodruff did make a record of the purchase of paper for the printing of the Book of Mormon on July 7, 1840, when he was in Manchester with the Twelve. (W.W.J.T., page 482) I quote:

We then met the 12 in front of the Infirmary & we walk to a paper storehouse where Elders Young & Pratt had made a Contract for Paper sufficient to Print 5,000 copies of the Book of Mormon. After seeing the Paper weighed & Paid for which amounted to lbs. 107 we then walked to Br Millers & eat & drank with about 20 Elders which was a pleasant time.

However, Brigham Young did write in his Journal quoted above concerning the avails (income) from the Gadfield Elm Chapel when sold, that, "which money we paid out in emigrating brethren to Nauvoo." How much, we do not know because no figure was given, although it is recorded in the past tense as if the money had already been appropriated.

There may be some indication found in Wilford Woodruff's statement on page 588 of his Journal Typescript where he reports for the close of the year 1840 that he:

"Assisted in Procuring lbs. 1,000 Sterling, for Printing the Millennia Star 3,000 Copies of the Latter day Saints Hymns, 5,000 copies of the Book of Mormon, & Assist 200 Saints to Emigrate to America & gather with their Brethren At Nauvoo & Iowa.

How much of this 1,000 pounds came from John Benbow we will, perhaps, never know. He recorded in 1840 only 200 pounds for printing and 100 pounds for emigrating while Brigham Young reported 250 pounds for printing and the income from the sale of the Gadfield Elm Chapel with no amount specified.

To my knowledge, only one other individual's name was recorded in either Wilford Woodruff's or Brigham Young's journals as contributing money for these purposes; and that was Thomas Kington for 100 pounds.

Perhaps the sale of the Gadfield Elm Chapel brought in a good part of the 1,000 pounds. I would put in a guess-estimate of as much as 400 pounds toward the 1,000 pounds which Elder Woodruff assisted in procuring.

This would make John Benbow's total contributions to those projects 250 + 100 + 400 for a total of 750 pounds equal to \$3,750 in U.S. 1840 dollars.

JOHN AND JANE BENBOW'S CONTRIBUTIONS TO THE WELFARE  
OF CHURCH LEADERS

I have compiled a summary of John and Jane Benbow's contributions to the welfare of the Church leaders who served in Herefordshire during the six months and four days they remained there after Wilford Woodruff first met them and before they left for America. Table No. 1 shows this compilation.

TABLE NO. 1

Days General Authorities spent with the John Benbows during the period of March 4 to September 8, 1840.

FOR WILFORD WOODRUFF

EVENT	DATE	DAYS WITH BENBOWS	TOTAL DAYS IN HEREFORDSHIRE
Arrived there	March 4	29	38
Left there	April 11		
Returned there	April 21	10	64
Left there	June 23		
Returned there	July 22	14	27
Left there	August 17		
TOTAL		53	129

FOR BRIGHAM YOUNG

Arrived there	April 21	13	30
Left there	May 20		

FOR WILLARD RICHARDS

Arrived there	April 30	7	57
Left there	June 25		

FOR G. A. SMITH

Arrived there	July 22	14	27
Left there	August 17		

## FOR THEODORE TURLEY

Arrived there	August 9	3	3
Left there	August 11		
GRAND TOTALS		90	246

PERCENT OF TOTAL DAYS IN HEREFORDSHIRE SPENT WITH THE  
BENBOWS IS 36.6

I have made some assumptions in calculating days spent with the Benbows when it was not specifically recorded in the journals of Wilford Woodruff and Brigham Young where they were when the entries were made. For example: When one of the men recorded that he spent the night with the Benbows, I assumed he was there the next morning. Also when Wilford Woodruff recorded he spent the night at Fromes Hill after the Benbows left Hill Farm, I assumed he was with the Benbows, or if he recorded Hill Farm before they left there, I assumed that he was with the Benbows. Another case is when he was with the Benbows overnight and did not record being with anyone the next day and did not show any milage traveled, I assumed that he was still with the Benbows.

In reviewing these figures, I have a feeling of great admiration for Jane Benbow and how much she must have given of her time and energy to the care of missionaries. They were such long-distance walkers in those days (often 5 to 20 miles in one day) that there must have been many shirts and under-garments and socks to wash, and shirts to iron and socks to mend. When they came in the evening and remained overnight, there were at least two meals to prepare for them and bed linens to wash and beds to make up.

On Sundays, when they held Sacrament services, there were cups to wash and provide as well as bread to have ready. When baptisms were performed, someone had to provide towels and garments for those being baptized because many of them took place without time for the individuals to prepare for themselves before they came.

All of this was added on to the very industrious life of a farmer's wife where there were cows to milk, butter to churn, bread to bake, meat and vegetables to prepare for food and all of this with hand labor. Just the matter of providing fuel for heating the home and water for washing and cooking the food, makes one tired just to think about it.

Jane deserves much credit and great honor for the role she played in the success of the "Harvest in Herefordshire".

Again, we are extremely grateful to Wilford Woodruff for recording all that he did about the Benbows; and for his show of appreciation by entering their names in his Journal on so many different occasions.



THE CHURCH NEWS ARTICLE FOR MAY 16, 1987

In preparation for the 150th anniversary of the Church in the British Isles, two articles were published in the Church News for May 16, 1987. The first one carries the title: "Searchers Find Light and Truth", by V. Ben Bloxham. A note at the beginning states: "This year marks the 150th anniversary of the Church in the British Isles. The article, the sixth in a series of nine articles, focuses on the Malvern hills area."

This article is very well-written and contains information not previously published, to my knowledge, in Church publications, concerning Wilford Woodruff's introduction of the gospel to the Benbow family.

For example it states:

William and Ann Benbow were baptized by Alfred Cordon Jan. 4, 1840, just 2 1/2 weeks before, to become the first of that name (Benbow) to join the church (Journal of Alfred Cordon).

Another example:

Elder Woodruff had spent 13 nights in the home of William and Ann Benbow and during that time had become acquainted with William's connections in Herefordshire.

This information was apparently obtained from Wilford Woodruff's Journal.

Another example:

Elder Woodruff left Hanley March 3 with Benbow and his 8-year-old son for the 80 mile journey to Herefordshire to visit William's brother John and to meet other people. They traveled the last 14 miles on foot and arrived at the home of John Benbow in the evening of March 4.

Brother Bloxham does not state where he obtained the information about William's 8-year-old son being with them, and I have not seen this reference in the journals I searched, but we may assume that he found it in Alfred Cordon's journal which he quoted earlier.

Much of the remainder of the article contains quotes from Wilford Woodruff's Leaves From My Journal, and then he finishes with these paragraphs:

Elder Woodruff baptized 65 persons in the pool on the farm of John Benbow, including the Benbows and Thomas Kington, superintendent of the United Brethren and a former employee of John Benbow. This pool, still there, is about 200 yards south of the farm house.

John Benbow was probably the wealthiest convert to the Church in the British Isles in the 19th century. He and Thomas Kington were two particular benefactors who made possible the publication of the Book of Mormon and the hymn-book in England. Together they donated sums that would be comparable to about 10,000 pounds (\$15,000) in today's money.

Elder Woodruff personally baptized 301 persons in this area. Altogether, all of the approximately 600 United Brethren but one were brought into the Church, along with another 1,000 to 1,200 others in the shadows of the Malvern hills.

Elders Brigham Young and Willard Richards also labored here, as well as Heber C. Kimball and George A. Smith.

Willard Richards, in speaking of the United Brethren, "remarked that he did not believe there had ever been such a company of Saints prepared in so short a time and bid fairer for the kingdom of Heaven than the [United Brethren]." (Wilford Woodruff Journal, May 18, 1840).

Along with this article was a picture of the John Benbow farm house taken by J. Malan Heslop in 1958 and a map showing the Malvern Hills area.

I like the manner in which Brother Bloxham has presented the material in this article because he has stayed close to the material revealed in journals made at the time the events took place. However, there are two items of minor importance, which I question. The first is the number of persons baptized in the pool on Hill Farm. I have gone over the records kept by Wilford Woodruff and can find only 64 while Brother Bloxham shows 65. He also states the number of United Brethren as approximately 600, which is the number given in Wilford Woodruff's book, Leaves From My Journal, which I have been unable to confirm. I prefer to use the number he recorded in his 1840 (Times and Seasons, Vol. 2, No. 9, p. 327) letter which is 400.

The second article has the title: "Video Depicts Success in Britain Benbow's Farm 'Turned Back' 150 Years". It is by Bryan J. Grant, Public Communications director, United Kingdom and Ireland.

I quote from it as follows:

Not since the heady days of 1840 had Hill Farm, in Britain's quiet Herefordshire country-side, known anything like it.

For a few days the farm was the focus of attention in the local community once more, as people in period costumes, young and old alike, milled around - seemingly setting the clock back a century-and-a-half.

This was the Church-renowned "Benbow Farm" - the site of Wilford Woodruff's early missionary triumphs in

the British Isles and one of the greatest missionary episodes in the history of the Church.

The occasion was the shooting of scenes for the new Church video, "A Story of Strength," which tells of the Church's arrival in Britain and its development since that time. The project is part of the Church's celebration of the British Anniversary - the 150th anniversary of the arrival of Heber C. Kimball and his small band of missionaries in the British Isles at Liverpool, England, in 1837.

The video was made for the Church by Bonneville International Corp., with Curt Dahl as producer and Bruce Neibaur as director. The famed London Symphony Orchestra recorded the music for the video in London. Completed the end of April, the video will be used extensively in the British Isles in member missionary work. It is available in the Birmingham, England, Distribution Center.

For the filming at Benbow's Farm, the actors - along with many extras drawn from the membership of the Cheltenham stake - reenacted the events of the 1840's, when Wilford Woodruff was led to the home of John and Jane Benbow. Through them, Elder Woodruff was introduced to the 600-member United Brethren, all of whom but one subsequently joined the Church.

Along with the article is a photograph by Bryan J. Grant of the actors representing Wilford Woodruff and John Benbow standing in the pool on the Benbow Farm, ready to perform the baptismal ordinance for the video.

On one side of the page there is also a box carrying the title: "Miniature Farmhouse is Created", and the following write-up:

Sculptor David Winter, whose works are featured in prestigious department stores throughout the world, has created a miniature of Benbow's Farmhouse, the site of Wilford Woodruff's early missionary successes.

The miniature, hand-painted, ceramic sculpture is approximately four inches tall and seven inches at the base. Winter began working on the piece after Belva B. Ashton, wife of Wendell J. Ashton, president of the England London Mission, suggested the idea to Vikki Denempont, owner of Raffles of Winsor, a store through which the sculptures are now available. The store owner then shared the idea with Winter, who agreed to it.

On a certificate accompanying the sculpture is a short history of the events that centered around Benbow's Farm.

Raffles, located at 2 Curfew Yard, Thames Street, Winsor, Berkshire, England, was given exclusive rights



to sell the Benbow's Farm pieces for one year. The first 1,000 copies of the piece are limited, numbered editions, and sell for about 20 British pounds or \$32.

This is of great interest to our family because we have become well-acquainted with David Winter's work through our daughter, Rosalie Erikson Stone, who has lived in England several years and has fallen in love with his work to the point of purchasing pieces for herself and other members of our family as gifts. She has given us two of them, one of which is a replica of Shakespeare's birthplace. We have ordered four of the Benbow pieces through her for our family members.

#### W. DEE HALVERSON'S CONTRIBUTIONS TO MY KNOWLEDGE

Another point of interest is that we had as a guest in our home on June 5, 1987, W. Dee Halverson, who is a professional historic preservationist, and who recently returned from England where he had visited a number of Church Historical sites, including the Benbow Farm. He told us that the Church now owns three acres surrounding or adjacent to the "Pool" on the Farm, which includes access to it without having to go to the Farm house for permission to visit it.

He also told us that Elder Russell M. Nelson of the Quorum of the Twelve will dedicate a plaque which will be established at the pool on July 25 of this year (1987).

A most interesting revelation to us was the statement that he had copies of John Benbow's signature made from applications for licenses he and Thomas Kington had made for places for conducting meetings for the United Brethren. It was necessary, according to English law, for any religious denomination, other than the Church of England, to have such a license. John Benbow must have been one of the, if not the most important, organizers of the United Brethren. Brother Halverson said that his name was on several of the applications. The fact that it is lends credence to the statement in the pamphlet we obtained at the St. Michael's Church in Castle Frome, which reads as follows:

An old man, William Taylor, who died some forty years ago (about 1937) aged eighty, worked all his life at Hill Farm, and was told by his parents how John Benbow had organized the United Brethren and how they were all baptized in a pond a short distance from Hill House.

Brother Halverson has furnished me with a copy of John Benbow's signature from one of those documents which is shown here.

Assemblies, and Persons teaching and preaching therein;" and I hereby request a Certificate thereof, for which shall be taken no more than Two Shillings and Sixpence.  
Witness my hand this *Twelfth* -- day of *December*  
in year of our Lord One Thousand Eight Hundred and *Thirty Three*.

*John W. Benbow*

Another matter of interest to me was Dee Halverson's description of the Gadfield Elm Chapel which was originally owned by John Benbow and Thomas Kington, and had been built by them and other United Brethren. He said that it was constructed of very finely cut stones and they were laid with mortar with great care. He feels very deeply about the necessity to restore it before it is allowed to deteriorate further. It was the first chapel owned by the Church in England.

For the purpose of purchasing and restoring several buildings in England, an organization has been formed called "The British LDS Heritage Trust, Inc.", with four trustees to direct it; and they are listed on a very attractive brochure they have published as follows:

W. Dee Halverson, a scholar at York University (1985-86) and a professional preservationist.

Dr. Douglas F. Tobler, professor of history, Brigham Young University.

Wilford Bruce Woodruff, business executive, Salt Lake City.

Dr. George C. Pingree, ophthalmologist, Salt Lake City.

The Gadfield Elm Chapel is pictured in color in the folder with the legend below it stating:

John Benbow, Thomas Kington and other "United Brethren" built this chapel at Gadfield Elm in 1836. After the entire congregation joined the Church, they deeded the building to Brigham Young.

As we have noted before, it was deeded to him to be sold to provide money to pay the expense of emigrating friends of the Benbow's to Nauvoo. Some day we may find how much it was sold for and know more about how many Saints benefited therefrom.

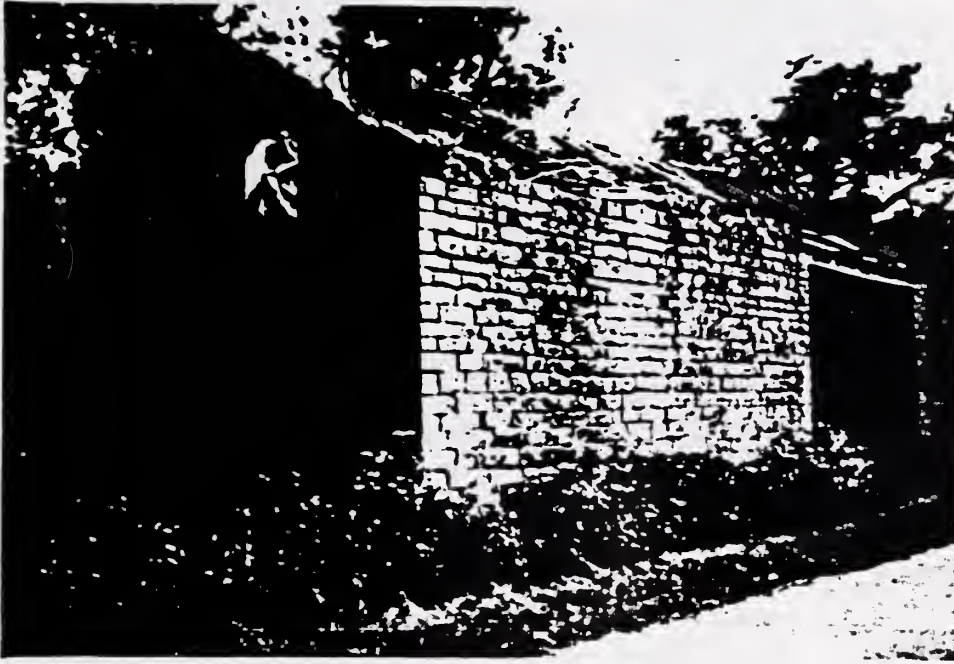
The brochure also lists nine British LDS Historic Sites which have been selected for special attention, and classifies three of them under the heading of "The Wilford Woodruff Sites", and numbers them as follows:

7. The Benbow Farm. Now called Hill Farm. 15 miles east of Worcester A4103 and 6 miles north of Ledbury on A4214.
8. Herefordshire Beacon. 7 miles east of Ledbury on A4104.
9. Gadfield Elm Chapel. 12 miles east of Ledbury on A417.

It is interesting to observe that while John Benbow was almost completely forgotten by Church general authorities during the last twenty-five years of his life including no recognition of his death and burial in a Church publication, that now his name is found in many publications with glowing tributes to the role he played in the early days of Church history.

THE GADFIELD ELM CHAPEL IN ENGLAND AS IT IS TODAY

Picture from W. Dee Halverson who is working toward restoring it in the near future. He is very much impressed with the excellent stone work in the structure.



RECENT PHOTO COURTESY W. DEE HALVERSON





Jack McKenzie, left, and Lloyd McGuire, wade through pond on Benbow's Farm in scene from Church's new video "A Story of Strength."

Photo by  
Bryan J. Grant



## Video depicts success in Britain

### Benbow's Farm 'turned back' 150 years

BY BRYAN J. GRANT  
Public Communications director  
United Kingdom and Ireland

**N**ot since the heady days of 1840 had Hill Farm, in Britain's quiet Herefordshire countryside, known anything like it.

For a few days the farm was the focus of attention in the local community once more, as people in period costumes, young and old alike, milled around — seemingly setting the clock back a century-and-a-half.

This was the Church-renowned "Benbow's Farm" — the site of Wilford Woodruff's early missionary triumphs in the British Isles and one of the greatest missionary episodes in the history of the Church.

The occasion was the shooting of scenes for the new Church video, "A Story of Strength," which tells of the Church's arrival in Britain and its development since that time. The project is part of the Church's celebration of the British Anniversary — the 150th anniversary of the arrival of Heber C. Kimball and his small band of missionaries in the British Isles at Liverpool, England, in 1837.

The video was made for the Church by Bonneville International Corp., with Curt Dahl as producer and Bruce Neubaur as director. The famed London

Symphony Orchestra recorded the music for the video in London. Completed the end of April, the video will be used extensively in the British Isles in member missionary work. It is available in the Birmingham, England, Distribution Center.

For the filming at Benbow's Farm, the actors — along with many extras drawn from the membership of the Cheltenham stake — reenacted the events of the 1840s, when Wilford Woodruff was led

*"We knew that finding the right actor to play the part of Wilford Woodruff was going to be 'tricky'..."*

to the home of John and Jane Benbow. Through them, Elder Woodruff was introduced in the 600-member United Brethren, all of whom but one subsequently joined the Church.

The famous scene of the constable coming to serve a warrant on Elder Woodruff and staying to be baptized was re-enacted. Also shown were the baptisms — in the very pond that Wilford Woodruff used — of the two clerks sent subsequently by the local rector to inquire after the constable.

The filming took place this past winter

during unapproachable, but welcomed, sunshine. Unlike those hardy folk of days gone-by, the participants, on this occasion, did have the benefit of wet-suits under their outdoor clothing.

"We knew that finding the right actor to play the part of Wilford Woodruff was going to be 'tricky,'" commented Dahl. "But once Jack McKenzie had auditioned, all concerned knew that the search was over."

Roughly the same age as the character he plays, McKenzie bears a striking facial resemblance to the early Church leader. Though not a Church member, McKenzie read the Wilford Woodruff biography from cover to cover, to get a true feeling for the part, and that was reflected in a fine performance.

McKenzie is a quite well-known face on British television. Supporting him in his portrayal of Wilford Woodruff are actors Lloyd McGuire, as John Benbow, and Sue Derrick, as Jane Benbow. Roger Walker plays the constable, and Freddie Williams, one of the clerks — all professional actors.

For the latter part of the video, Church leaders and members throughout the British Isles were interviewed, sharing their thoughts and feelings on what it means to be a member of the Church. The film crew visited many well-known locations in Great Britain to get the footage necessary to capture the character and countryside of Britain.

### Miniature farmhouse is created

Sculptor David Winter, whose works are featured in prestigious department stores throughout the world, has created a miniature of Benbow's Farmhouse, the site of Wilford Woodruff's early missionary successes.

The miniature, hand-painted, ceramic sculpture is approximately four inches tall and seven inches at the base. Winter began working on the piece after Bevis B. Ashton, wife of Wendell J. Ashton, president of the England London Mission, suggested the idea to Vikki Denemont, owner of Raffles of Windsor, a store through which the sculptures are now available. The store owner then shared the idea with Winter, who agreed to it.

On a certificate accompanying the sculpture is a short history of events that centered around Benbow's Farm.

Raffles, located at 2 Curlew Yard, Thames Street, Windsor, Berkshire, England, was given exclusive rights to sell the Benbow's Farm piece for one year. The first 1,000 copies of the piece are limited, numbered editions, and sell for about 20 British pounds or \$32.





# 150th Anniversary of the Church in the British Isles

## Searchers find light and truth

BY V. BEN BLOXHAM

■ This year marks the 150th anniversary of the Church in the British Isles. This article, the sixth in a series of nine articles, focuses on the Malvern Hills area.

**D**uring the 150 years the Church has been in the British Isles, the truth of the Lord's promise that "the field is white already to harvest" has been proven on many occasions (L&C 4:3) but perhaps never so impressively as in the case of Elder Willford Woodruff and the United Brethren.

Elder Woodruff arrived in England Jan. 11, 1840. His first assignment was to preach in the Staffordshire Potteries area with Theodore Turley. They left Preston by train Jan. 18, and, after spending a few days in Manchester with William Clayton and the saints there, they continued to Burslem by coach, arriving Jan. 21.

On Jan. 22 they visited nearby Ilanley (pop. 6,000) and, because of its strategic location as the center of the Potteries area, they chose it as their base and immediately arranged for the use of a preaching room. On this day Elder Woodruff came in contact with the Benbow family for the first time.

William and Ann Benbow were baptized by Alfred Gordon Jan. 4, 1840, just 2½ weeks before, to become the first of that name to join the Church (Journal of Alfred Gordon).

Elder Woodruff celebrated his 33rd birthday (Sunday, March 1, 1840) by preaching twice in large audiences in Ilanley's City Hall and administering the sacrament.

On Monday Elder Turley, returning to Ilanley from Birmingham, asked Elder Woodruff to help establish the gospel there. Not knowing whether he should go to Birmingham, or whether there was another place the Lord wished him to labor, the apostle prayed.

"The answer I received," he said "was that I should go to the south; for the Lord had a great work for me to perform there, as many souls were waiting for His word" (Leaves From My Journal, pp. 77-78).

Elder Woodruff had spent 13 nights in the home of William and Ann Benbow and during that time became acquainted with William's connections in Herefordshire.

Elder Woodruff said he talked with Benbow about going to Herefordshire, where Benbow had lived and still had friends. Benbow "much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted" (Times and Seasons, Vol. 2, No. 9, p. 327).

Elder Woodruff left Ilanley March 3



John Benbow's farmhouse, pictured in 1958, was a key site of missionary efforts of Willford Woodruff in the Malvern Hills area of England.

Photo by J. Malan Heslop

with Benbow and his 8-year-old son for the 80-mile journey to Herefordshire to visit William's brother John and to meet other people. They traveled the last 14 miles on foot and arrived at the home of John Benbow in the evening of March 4. "I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means.

"I presented myself to him as a missionary from America, an Elder of The Church of Jesus Christ of Latter-day Saints, and like good old Cornelius the Spirit of God was upon him, and he received a testimony with all his heart, and opened his doors for preaching, and on the evening following, for the first time I preached the fullness of the gospel in a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things.

"On the evening following I met a still larger number at Mr. Benbow's and preached unto them . . . after which I administered the ordinance of baptism unto six persons, including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren."

Elder Woodruff later wrote that "this body of United Brethren were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open the way before them, and send them light and knowledge that they might know the true way to be saved.

"When I heard these things I could clearly see why the Lord had commanded me, while in the town of Ilanley, to leave that place of labor and go to the south, for in Herefordshire there was a great harvest-field for gathering many Saints into the kingdom of God" (Leaves, p. 79).

Four days after he arrived at the Benbow farm, Elder Woodruff "preached at Frome's Hill in the morning, at Stanley Hill in the afternoon, and at John Benbow's Hill Farm, in the evening.

"When I arose in the evening to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

"I asked him 'For what crime?'"

"He said, 'For preaching to the people.'"



"I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after the meeting.

"He took my chair and sat beside me. I preached the first principles of the everlasting gospel for an hour and a quarter. The power of God rested upon me, the Spirit filled the house, and the people were convinced.

Continued on page 11

## England's Malvern Hills was 'harvest field'

Continued from page 5

"At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and a constable.

"The latter arose and said, 'Mr. Woodruff, I would like to be baptized.' . . .

"The constable [later] went in the rector and told him if he wanted Mr. Woodruff taken up for preaching the gospel, he must go himself and serve the writ, for he had heard him preach the only true gospel sermon he had ever listened to in his life.

"The rector did not know what to

make of it, so he sent two clerks of the Church of England as spies, to attend our meeting and find out what we did preach.

"But they were both pricked in their hearts and received the word of the Lord gladly, and were baptized and confirmed members of The Church of Jesus Christ of Latter-day Saints.

"The rector became alarmed and did not dare to send anybody else."

Elder Woodruff baptized 65 persons in the pool on the farm of John Benbow, including the Benbows and Thomas Kingston, superintendent of the United Brethren and a former employee of John

Benbow. This pool, still there, is about 200 yards south of the farm house.

John Benbow was probably the wealthiest convert to the Church in the British Isles in the 18th century. He and Thomas Kingston were two particular benefactors who made possible the publication of the Book of Mormon and the hymn-book in England. Together they donated sums that would be comparable to about 10,000 pounds (\$15,000) in today's money.

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Willard Richards, in speaking of the United Brethren, "remarked that he did not believe there had ever been such a company of Saints prepared in so short a time and but farther for the kingdom of Heaven than the [United Brethren]." (Willard Woodruff Journal, May 18, 1840).

■ V. Ben Bloxham is an associate professor of history at BYU and chairman of the British Isles Anniversary Committee. He is a member of the Edgemont 8th Ward, and a high counselor in the BYU 15th Stake.



CONDENSED SUMMARY FOR PERIOD APRIL 1 TO SEPTEMBER 8, 1840

1. John and Jane Benbow sold all of their possessions and left their Hill Farm home sometime between March 28 and April 10, 1840, and moved to Fromes Hill "for a season", according to Wilford Woodruff. (W.W.J.T., Vol. 1, page 433)
2. They were not "evicted", but left on their own volition. (A. Ereksen conversation with V. Ben Bloxham, March 16, 1987)
3. John Benbow was ordained a Teacher by Brigham Young and Wilford Woodruff April 22, 1840, at Stanley Hill. (W.W.J.T., Vol. 1, page 443)
4. Brother and Sister Benbow were reported to be much "tried" on May 2, 1840, by Elder Woodruff and no reason was given. (Ibid., p. 445)
5. Wilford Woodruff reported receiving 200 pounds from John Benbow for printing the Book of Mormon, May 14, 1840. (Ibid., p. 445)
6. John Benbow met Brigham Young for the first time April 22, 1840. (Manuscript History of Brigham Young, p. 73)
7. Brigham Young reported receiving 250 pounds from John Benbow towards printing the Book of Mormon and the Hymn Book, May 20, 1840. (Ibid., p. 77.)
8. June 19, 1840, Elder Woodruff reported: "We walked (with Elder Richards) to From Hill & found Br. & Sister Benbows both in Better spirits than I have ever seen them before." (W.W.J.T., Vol. 1, p. 462)
9. John Benbow was ordained an Elder some time between April 22, 1840, and before or on June 21 of that year. We do not know when, where or by whom; but we do find that Wilford Woodruff recorded his name in his journal (W.W.J.T., Vol. 1, pp. 463 and 465) as Elder John Benbow in two places in the minutes for the Conference held at Standly Hill, Castle Froome Herefordshire, England on 21st June AD 1840.
10. June 21, 1840, Conference held at Stanley Hill. John Benbow given his first church calling as Clerk of the conference. (Ibid., p. 463) Also given his second Church calling to "have Charge" of the Frooms Hill Church on the same day. (Ibid., p. 465) Also a third calling to be "Standing Clerk" of a Monthly General Council of the Officers of the Conference. (Ibid., p. 467)



11. July 24, 1840, Elder Woodruff reported: "I found Brother & Sister Benbow strong in the faith & willing to make evry sacrafice in their power for the gathering of the Saints." (Ibid., p. 487)
12. August 11, 1840, Elder Benbow loaned Elder Turley 20 pounds and gave Elder Woodruff 15 for "our" mission to London. Also, he gave Elder Turley 100 pounds to pay for the passage of 40 of the 80 Saints who were planning to leave Herefordshire to sail to America. This was the last time Elder Woodruff would see the Benbows in England.
13. John and Jane Benbow made significant contributions to the welfare of Church leaders as summarized in Table No. 1 previously included in this history.

## CHAPTER 8:

### JOHN AND JANE BENBOW SAIL FOR AMERICA

Our family records were not accurate about when they left England; and it was good to learn that records were made by Brigham Young and William Clayton (of "Come, Come Ye Saints" fame) which will remove all doubt about when and where and how they left England and came to America.

Here are the records we had; first from my cousin, Irma's, write-up (See A. Erikson's Autobiography, Vol. 1, p. 325):

Nov. 25, 1841 two hundred Saints arrived in Warsaw, from England, in the midst of a heavy snow storm. They sailed on the North America. John paid for forty members.

And from my cousin, Zelph's record (Ibid., p. 333):

In the spring of 1841 he (John Benbow) and his wife with their nieces and nephews, sailed for America on one of the first ships bringing saints from Liverpool. He also paid the passage of forty-two souls and furnished them with tea and sugar.

The dates for both of these accounts are inaccurate as we shall see from the following journal entries:

### BRIGHAM YOUNG WITH THE BENBOWS AS THEY DEPART

From the Manuscript History of Brigham Young, p. 79, for 1840:

September 5-- I went from Manchester to Liverpool, accompanied by brother W. Richards, and in the evening organized a company of Saints to sail for the land of Zion. Elder Theodore Turley was appointed to preside, with six counsellors.

--8-- The North America sailed with 200 souls. Brother Richards and I accompanied the Saints about fifteen or twenty miles; left them in good spirits, and returned to Manchester on the 10th.

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also, the avails of the Gadfield Elm Chapel when sold, which money we paid out in emigrating brethren to Nauvoo.

WILLIAM CLAYTON'S JOURNAL ACCOUNT OF THE JOURNEY TO NAUVOO

Now we turn to William Clayton's Journal Manchester Mormons, edited by James B. Allen and Thomas G. Alexander, Peregrine Smith, Inc., 1974. I quote beginning with page 172:

September 7, 1840 --- Arrived at Liverpool at a little after 3 o'clock. When I arrived at the ship I found Elder Richards. He seemed to object to my going. This gave me some trouble. I was yet very poorly. (He had been sick) At night preparations was made for sailing on the morrow. Ship North America captain Lower.

September 8, 1840

This AM about 8 o'clock we was hauled out of dock and a steamer being attached we was tugged into the sea in the Presence of many spectators. The Company cheerful. Elders Young, Richards and Taylor went with us and returned by the steamer. About this time many began to be sick myself amongst the number. 2 brothers obliged to be put back on account of being over number. We was 201 men women and children. One of those put back was Brother Heap from Preston. I had no knowledge of having to go yet until Saturday afternoon and I did not send any letters being so sick. Brother William Hardman promised to write for me - and my brother David was at Liverpool. Soon after the steamer returned the mate came down and ordered all boxes fast as they expected a good rocking that night. It was even so. The wind blew hard the vessel rock and many were sick all night. This was a new scene. Such sickness, vomiting, groaning and bad smells I never witnessed before and added to this the closeness of the births almost suffocated us for want of air.

September 9, 1840

This A M Elder Turley ordered all the company on deck to wash as the weather was a little more calm. We had a pleasant view of the North of Ireland as we sailed on that side. In the afternoon the wind increased and blew a gale until Saturday morning. I was in bed nearly all this time and very sick and so was many of the company. Elder Turley was sick a little. Brother William and Robert and Nehemiah Greenhalgh, Sister Mary Moon and James Crompton was not sick. These were very kind in waiting upon those sick. During all this gale the whole company or nearly so was very ill and many confined to their beds. We were drifted back to the North and was 4 hours in one place and could not move. I have been told that we were in two whirlpools near to a rock and the captain expecting us to be dashed against it. We was in great danger but the Lord delivered us. On Friday night a little girl



belonging to a family in the second cabin was frightened by the storm and lost her reason. The company was composed but we were ignorant of our danger. Some of the rigging was blown away. (A later note states that they lost 3 sails including a main sail.)

Alice Holland has given permission to quote a story she has in her possession which was taken from a journal kept by Mattie Carter Thomas of Alberta, Canada. I have inserted it here because it is based upon the Whirlpool experience referred to by William Clayton, and experienced by Ellen Benbow, who was with her uncle, John Benbow, on that voyage. It is the account of a dear old Aunt to a little niece who loved and adored her; and we can easily overlook and understand why there are some exaggerated parts of it and think seriously about those which evoke our appreciation for what impressed her when she was about fifteen.

#### "A MIRACULOUS INCIDENT IN AUNTIE'S LIFE"

"I want to tell you a story that was told to me by my dear Auntie. She was the little girl that Thomas Benbow gave to his brother, John, and John Benbow was that wealthy farmer in England, we read about in Church History. He and his wife, Jane, had no children, while his brother, Thomas, had many so this little girl, Ellen Benbow, was given to John to rear as his own. Now Ellen was my father's first wife, and she was very dear to me. Auntie was not a big talker, and I only heard her tell the story but once. I had never heard the story before and I have never heard the story since in our family.

"When mother's family moved to a home of their own, I was appointed to go and sleep with Auntie, as she was all alone. I was ten years old at this time and from then on for many years, I lived much of the time with Auntie. One afternoon, we were sitting out on the back porch, Auntie was in a lively mood and she started to tell me this story.

"When she left the shores of old England, to come to America, she was just fifteen years old. She was in company with her aunt and uncle and eight or ten Elders, who were returning from their missions to their homes in America. After they had been on the ocean for many days, their sailing vessel was caught in a huge whirlpool, which took them round and round. They soon found out that they would never be able to get out of this as with every round they made, they found that they were descending into this whirling giant water hole.

"All the Elders had been promised that they would never be destroyed by the elements if they remained prayerful and faithful. So the Elders and her Uncle John went off to a room by themselves, where they could hold a prayer circle to ask the Lord to save them from this terrible situation. They not only prayed once, but they continued to pray off and on throughout the days and nights. However their prayers seemed to avail them nothing,

for they continued to descend father and father down toward the bottom. This whirlpool was much like a mammoth funnel, that reached to the floor of the ocean. Everyone was so sick and many of them wanted to die; they were just waiting for the water to close over them and end it all.

"Now Auntie wasn't afraid of anything and as she wasn't as sick as the rest of them, she said she would go up on deck and watch the whirling wall of water they rode on and she could look up and see the small opening to the sky and there was the calm blue sky and the sun and the moon and the stars would pass over in their turn. She said there were other objects also whirling around, with this wall of water, just like they were stuck in the wall. There was a large barrel for one thing and she said they were so far down that she could see the bottom of the ocean and down there, there were broken chairs, boxes and trunks and many other things. She said they were in this terrible thing for three days and three nights.

"Finally after the third night, her Uncle John went into their cabin, completely exhausted and said he just must have some sleep he was so tired. His wife said, 'Oh, John, give it up. There is no use hoping any longer.' He dropped down on his bed and went to sleep. In a short time he awoke and jumped to his feet and exclaimed, 'We are going to be saved. We are going to get out of this.' But his wife said, 'Oh, John. Don't say that. We can't get out of this!' And he said, 'I saw it all. The Lord is coming to our rescue.' Then he rushed up to his friends and told them that he had had a dream and that he dreamed they would all be saved.

"He said that he dreamed he was walking along the shore of the sea when he saw a black man with a whip beating the water and the water surging and boiling and heaving around until no one could get near it. Suddenly he saw a man all dressed in white walking toward them and as he came near, he stopped and called, 'Lucifer, come out of the water!' The black man turned and looked at him and then dropped his whip and slunk off.

Immediately the sea became calm and peaceful. This dream was thrilling to all of them, for it was the first ray of hope they had had in all the long hours and days of pleading with the Lord.

"Then they all went on deck to watch and wait. Finally after a long time, the whirlpool began to fill in at the bottom, forcing the ship rapidly to the top. The sea became beautiful and calm, like nothing had ever happened and they sailed on safely to America. (From the journal of Mattie Carter Thomas, Cardston Alberta, Canada.)"

William Clayton made entries in his journal covering the entire period of from September 8, 1840, when they sailed from Liverpool until they arrived in Nauvoo, their final destination. He does not mention the Benbows during the ocean part of the trip, and only twice during the remainder of the journey; and then in a less than complimentary manner. However, because the Benbows were with this group, I found it of great interest to

follow them, and I will continue to quote from Brother Clayton's journal for this reason.

He recorded the death and burial of several children, including that of the little girl who had "lost her reason", on September 9th during the great storm. She was "committed to the deep", on the 14th.

The child of Brother and Sister Holmes died the night of the 18th, and Brother Clayton wrote on the 19th, Saturday:

Early this A M the mate came and ordered the child to be sewed up which was soon done and it was immediately thrown overboard without any ceremony. After the place was cleansed out gas was burned to sweeten the ship air and prevent disease. A head wind.

The Claytons were traveling in Steerage, while the Benbows might have been in Cabin or Second Class, which would not have exposed them to what Brother Clayton describes in his entry for September 21st. Here it is:

Monday. Good Sail. At night Elder Turley spoke on cleanliness and afterwards went round the births to see if all the company undressed. Some was found with their cloths on - and some had never pulled their cloths off since they came on deck but had done their dirt in their cloths. Others had dirt in the corner of their birth. This made the most awful smell when discovered almost too much to bear. Elder Turley undressed and washed them and ordered the place cleaned out. Some of the company are filthy indeed.

Here is his record for September 23rd:

"Wednesday. This A M the Captain called all the heads of families to give account of the number of Packages each one owned. He appeared vexed on account of some having so many boxes. Our family was one. We have reason to think that he is seeking some occasion against us from several expressions which dropped from his lips the A. M. We have had poorly. Mother-in-law and my wife yet very sick. Elder Turley and some of the cabin passengers along with the Captain have had a long argument concerning the ministration of the angel to Joseph. They treat it with disdain - especially the Captain.

On October 6th he wrote:

Tuesday. This day Elder Turley went to prove to the cabin passengers the rationality of prophecy and administration of angels. They will not admit of reasonable evidence. They found themselves confounded.



At night Elizabeth and William Poole spoke in tongues. He prophesied of the death of his child.

Wednesday, October 7th he recorded: "Early this A. M. William Poole's child died and was committed to the deep."

October 8th this entry:

Thursday. Last evening being my turn for prayer I felt to ask the Lord for a fair wind and I rejoice to see he has answered my prayers. The wind is very favorable near 10 mi. an hour. This is the third instance of the Lord answering my prayer for fair wind in a calm.

We can imagine ourselves as being with John and Jane Benbow as we read what Brother Clayton wrote about coming into New York after being on the water for over a month.

October 9, 1840 Friday. Fair days sail. The crew are very busy engaged cleaning the ship and making preparations for landing. At night the anker chains was fastened to the anker.

October 10, 1840. Saturday. About 8 A. M. land was discovered by the sailors from the fire mast and in about 2 hours we had a pleasant view of Long Island. --- About 5 o'clock the Pilot came on board. We saw the lighthouses on the Island.

October 11, 1840 Sunday. this morning early we cast anker and a little after 4 o'clock I went on deck and found that we were between two Islands. We had a pleasant view of the Sailors Hospital and a many beautiful houses and fine trees. 'Twas indeed a pleasant sight. The Doctor came on board about 8 o'clock and about the same time the child belonging to Brother Parry from Herefordshire died. All the rest passed the doctor without difficulty. The doctor ordered him to be sent on shore which was done in a small Boat. Here I may say that we struck a sand bar last night and had it not been calm we might have gone to pieces. This was off Sandy Hook. After the boat returned the ship was turned land. In a short time we was on our way for New York. Considering the wetness of the morning we had a very pleasant sight of the fowls and Islands. After about an hours sail we arrived in New York exactly at a quarter before twelve. It was truly delightful to see the multitude of shipping in the Harbour. There is no docks here but a very good harbour. The buildings look elegant. When our vessel came to harbour she pressed against a small schooner and stove in her bulwarks and broke some rigging. After the ship was made fast Elder Turley and

me and Joseph Jackson left the ship and set our feet on land exactly at 10 minutes past 12 o'clock. This was another treat to us to set our feet on terra firma although the streets was dirty in consequence of rain. In taking a slight glance I must confess I was delighted to see the superior neatness and tasty state of the buildings many painted white others brick and some have door steps painted yellow. We bought some large red apples for a cent each which was truly delicious. The streets are wide but not so well flagged and paved as in England. The first home we entered was brother Delongs where we took dinner. From here we went to meeting at the Military Hall in the Bowery. The first thing that struck my attention was all the men and women I saw sitting cross legged and all the left leg over the right. Elder Adams preached on the principles of the gospel. After preaching we took bread and wine. We went to Elder Fosters and took tea with Brother Simmons. After Elder Turley went on business and I went to writing. We slept on board the ship. Many Saints went to meeting and was much pleased, we learn nothing of Brother Hardman nor the other two brethren who were turned back at Liverpool.

October 12, 1840 Monday. This P. M. a lighter came to the ships side into which we put our luggage. We slept on board the North America again.

October 13, 1840 Tuesday. Having finished loading our luggage those of the company who were present went on board a steamer (the Congress) and sailed to Albany basin. We bid adieu to the North America at 12 o'clock. The Captain seemed very friendly and said he should wish to bring another company of us over. He enquired if we had a church in New York and where they meet. Elder Turley introduced him to Elder Foster. ---

The next entry Elder Clayton made in his journal was a week later on October 22nd. In the meantime, they had left the Hudson River at Albany and boarded three canal boats. The Benbows were on the first one, and Elder Clayton on the third one which was the Silver Arrow. He recorded that after passing Palmyra he and Elder Turley left the Silver Arrow and "took packet for Tonnewonta." They changed packets at Rochester and continued on their way.

The next day he recorded:

About 11 this A. M. we passed the town of Lockport. At this place there are 5 locks which raise the canal 60 feet. These locks as well as above from 1 to 2 miles of the canal westward is cut out of solid rock and present a stupendous appearance. The wind arose very high and in our place opposite the river

from the lake drive us against the shore. Several were thrown down and somewhat frightened. As we passed along the side of the river we saw the large drifts of sand like mountainous drifts of snow. We arrived in Buffalo about 6 o'clock and soon met with some of the brethren from the first boat the JD. Hawks. We went to her and found that 3 children had died since we left them. Sister Benbow manifested a bad spirit as she has often done and has given Elder Turley many slight cants. (One dictionary definition of "cant" is: "the insincere use of pious words") After this we went to meet the second boat Chatauqua which had been detained at the second bridge on account of the canal being high. In this boat all were pretty well but had been short of provisions. The first boat arrived here about 9 this A.M. and the captain immediately ordered the company to get their luggage out of the boat which they did to great disadvantage into a warehouse. They had to pay 5 cents for this privilege.

I presume Sister Benbow, being a woman of compassion, found it very difficult to observe the tragic passing of one child after another, and, perhaps held Elder Turley at least partly responsible, inasmuch as he had been in charge from the start of the project, even, perhaps, to decide who should be among the number to take the journey.

October 24, 1840 Saturday. We got the luggage of two boats weighed and engaged to Chicago on board the Wisconsin at 10 Dollars each person. Some went on board same day. We waited at night on the other boat untill 2 o'clock Sunday morning but did not come. Then I bought a pair of mittens for 5/6 York money. On this day Elder Turleys mind was much cast down in consequence of being obliged to leave some of the poor in our company at Buffalo. While he was reflecting upon the best manner of accomplishing this and when almost heartbroke the President Elder of the stake at Kirtland Kellog came by and Turley knew him. After they had saluted each other he made his cause known to Elder Kellog who immediately advised to take the company to Kirtland as they would winter more comfortable there than in Commerce. This was total deliverance to Elder Turleys mind and a relief of his burden. The reason why some must be left here was a want of money. Elder Turley had been given to understand that we might go from Buffalo to Chicago for 5 Dollars a head and had it been so all the company would no doubt have gone through. But when he enquired the fare it was found to be 10 Dollars a head instead of 5 and there was no privilege of altering it for there was only one boat appointed to go this season.



The Wisconsin had lately come in and was not to go any more only short voyages. Elder Turley went to the captain and endeavoured to charter the boat but to no purpose. After some consulting between Elders Turley and Kellog it was concluded that all who wanted and could raise means should go to Commerce and the remainder to Kirtland which proved highly satisfactory to the majority of the company. The weather was at this time very cold as a large quantity of snow had fallen and whitened the streets. One boat load of the company went on board the Wisconsin expecting we should go on that boat. The other boat load having nowhere to go Mr. Proper's partner kindly offered them the Counting House to sleep in which they gladly accepted and immediately went there.

I have quoted sufficiently from Elder Clayton's journal to show the various problems that John and Jane Benbow must have shared with others on their journey to their new home. There were still more to come, which I will summarize in the following paragraphs.

They did not leave Buffalo until October 29th because of a change in plans for the steamboat, Wisconsin, wherein it was necessary to embark on another boat, the Illinois. Then too, the weather was unfavorable for a day or two and after leaving they had strong winds which required extra stops for wood to fuel the steam boiler.

They arrived in Detroit at 7 A.M. on October 31st and they were on Lake Huron on November 1st. By the second, they had reached Lake Michigan where they experienced a strong head-wind and finally arrived in Chicago at 1:30 A.M. on November 4th.

They unloaded their luggage very early in the morning and Elder Turley went to look for teams and wagons to transport them by land to Dixon, Illinois, on the Rock River where they hoped to find boats to carry them to Commerce or Nauvoo.

Elder Clayton engaged 3 teams and was on his way by two o'clock in the afternoon, and traveled 12 miles that day. They cooked their meals outside and slept on the floor of a tavern that night.

After traveling about 100 miles they reached Dixon, having seen a wolf and many prairie hens on the way. This was the 7th of November. On this day's entry in his journal, he found reason to record another of his complaints about the Benbows - this time about John, which sounds to me somewhat like sour grapes mixed with a little envy, for he wrote (See Manchester Mormons, page 196):

During this journey brothers Cope and Benbow went with their teams foremost and thus secured to themselves the best accommodations and provisions &c. We was obliged to submit to it and take what we could get. When our teams viz our 3 and Copes 14 and Benbows

2 and Walter Cran I arrived at Dixon the others being considerable behind we made inquiry as to the probability of boats going down the river. We was told that some boats had gone a week previous but it was not likely that any more would go this season.

They looked for other ways to solve their problem and finally on the 9th, Elder Turley purchased a boat for \$75 which required four days of labor to prepare it for sailing, in which many of the brethren assisted. It is not clear who eventually paid for the boat at that time, because we learn (See Manchester Mormons, page 204) that John Benbow had paid for half of it; and although William Clayton recorded in his journal on November 14, 1840, while at Dixon that: "I paid down on half the expenses", he was still worried over the boat expense which he reported in March of 1841. (Ibid.)

On the 13th they had their luggage aboard and would have started but it began to snow, and, as a result, they delayed leaving until the next morning, and got as far as Sterling where they remained overnight, having traveled only 12 miles down the Rock River.

Elder Clayton recorded that it was very cold.

His next entry was four days later, on November 20th, when he recorded that they had come to some rapids which required that the greater part of them had to leave the boat and walk until they were past. Even then the boat was stuck fast for a time at one point, but it was not damaged. Soon afterwards, they entered the Mississippi River which caused much rejoicing.

The next night they camped in a wood and Elder Turley called upon those who had quarreled to forgive one another and many acknowledged their faults and asked for forgiveness and some spoke in tongues and it was a time of rejoicing.

They arrived at Burlington the evening of the 22nd and washed themselves and changed clothing inasmuch as they hoped to be in Commerce the next day.

While on their way on the 23rd, Elder Turley and Brother Clayton had some trying experiences in a debate over the course they should follow which resulted in some harsh words between them. They were delayed for a short time when the boat was caught on a tree, and when night overtook them they were still 9 miles from Commerce. They remained there until the next morning.

On the 24th, a man from Commerce offered to guide anyone who wanted to walk to Commerce and William Poole and Brother Clayton and several others joined him and arrived there at 12 o'clock. After they had been there a short time, the boat arrived with Elder Turley and the others; and I presume John and Jane Benbow were among them.

William Clayton recorded:

Thus ended a journey of over 5,000 miles having been exactly 11 weeks and about 10 hours between leaving Liverpool and arriving at our journeys end. We

had been much exposed to cold weather and suffered many deprivations and inconveniences yet through the mercy of God we landed safe and in good health with the exception of 8 persons one of whom died soon after landing. We were pleased to find ourselves once more at home and felt to praise God for his goodness.

We are greatly indebted to William Clayton for keeping a record of this journey, and to James B. Allen and Thomas O. Alexander for putting it into such a convenient form with explanatory notes. In so doing, they made it possible for us to experience, in a vicarious manner, the difficulties our ancestors had to overcome to reach the goals they attained which resulted in laying a foundation for us to build upon in our day. We express our gratitude to one and all!



## CHAPTER 9

### THE NAUVOO PERIOD

John and Jane Benbow spent about six years in the Nauvoo area, but we have only a limited knowledge about their activities. Our main source is again, Wilford Woodruff's Journal Typescript, and we find the first entry on November 14, 1841. He wrote as follows:

14th Sunday I met in counsel with the Twelve. Visited the sick. Spent the evening at Malitire Luce from fox Islands. Had an interview with capt Justus Ames & Elders Benbow Oakey & J Hill dined at my house. I am now in the midst of hundreds that I have Baptized throughout America, the Islands of the Sea England &c that have been gathered together to Nauvoo through the influence of the gospel. Joseph preached to a large congregation at the temple. (W.W.J.T., Vol. 2, p. 137)

#### WILFORD WOODRUFF VISITS BENBOW FARM. WILLIAM BENBOW HAS DENIED FAITH

Two and a half months later he made these two very interesting entries (Ibid., pp. 152 and 153, Year - 1842):

(January) 30 Sunday I rode to Br John Benbow's on the prairie 6 miles from Nauvoo & preached at his house & spent the night. This was the first time I had been to his house since my return to Nauvoo. I spent the time vary plesantly. While there his farm looked almost like the garden of Eden. I never had seen more work done in one year on a prairie farm than on his. He had surrounded it & crossed it with heavy ditches & planted thorn hedges. His dwelling, barns, sheds, garden yards, orchards, &c ware all beautifully arranged. It much resembled some of the farms of old England. It will be a plesant retreat for a summers ride from Nauvoo. The little Neighbourhood now consists of five families from England all well united excepting Wm. Benbow who has denyed the faith & is a family by himself. I spent the evening conversing with the Brethren. 6 miles.

31st I paid \$200 dollars to Br John Benbow for president Joseph Smith & endorsed it on his note. I then left the friends & rode to Br Pulsiphers. Dined at his house & returned to Nauvoo. 6 miles.

#### MATTHIAS COWLEY LEAVES OUT REFERENCE TO WILLIAM BENBOW

I must draw attention, at this point, to a curious observation I made upon reading the above quotations and

comparing them with how Matthias Cowley quoted Wilford Woodruff for those same two days. Here is what he wrote in quotation marks (Wilford Woodruff, p. 159):

This was the first time I had visited him since my return home. I passed the time there very pleasantly. His farm looked almost like a Garden of Eden. I have never seen more work done in one year on a prairie farm than was done on his. He had surrounded and crossed it with heavy ditches, and had planted thorn hedges. His dwelling, barns, sheds, garden, yards, and orchards were all beautifully arranged. The farm resembled very much the farms of old England. Elder Benbow had been a well-to-do-farmer on about three hundred acres of land. This was a pleasant retreat for a summer's ride from Nauvoo. The little neighborhood consisted of five families from England. All were united except one family that had denied the faith. Before my return to the city I paid John Benbow two hundred dollars for President Smith and had it endorsed on his note.

My first observation is that Brother Cowley should not have put quotation marks around what he put in his book if he took the material directly from Wilford Woodruff's original journal. If he recorded it from a subsequent record made by Elder Woodruff and made an exact copy, then Elder Woodruff made a significant change from his original by omitting the name of "William Benbow" as the one who had denied the faith and "is a family by himself", as described in the original entry in 1842.

William Benbow was John Benbow's younger brother, and the one who told Wilford Woodruff about John and paid his way and accompanied him to John's home in Herefordshire. He was very well acquainted with Wilford having entertained him in his home on many different occasions in Hanley as well as on the two day journey to Hill Farm and was with him at John's home for seven days before he returned to Hanley.

It would be of great interest to know why he left the Church in Nauvoo; but this is not the last we will hear about him. This story we will reserve for a later part of this history.

The next entry was made on March 24, 1842 (See W.W.J.T., Vol. 2, p. 164):

24th I spent the day geting out manure upon my garden & I laboured so hard it made [me] sick. I could not rest at night. Br & Sister Benbow spent the night with me or evening rather.

BENBOWS ARE BAPTIZED FOR THE DEAD

(May 30th) --- I also baptized Br John Benbow for six of his dead kindred Also Sister Jane Benbow for six of her dead friends.

(1842 W.W.J.T., p. 170)

June 2 I carried all of my family out to John Benbows for them to spend a few days with them & during the night I was taken vary sick.

4 5th Sunday My wife & one child came home with Br Benbow. I had an exceeding sick day & among other afflictions the ague.

(1842 November W.W.J.T., Vol. 2, p. 191)

25 I went out to John Benbows to get our son Wilford Owen. He had been Choked near three days & had not swallowed any thing during the time. When we got there he had got relieved & could swallow. We brought him home Distance 12.

(1844 February W.W.J.T., Vol. 2, p. 350)

16th I went in company with Mrs Woodruff to Br John Benbows. We found Wilford (who was with them) quite sick with measels & Br Benbow was sick. I spent the night with them.

17th I spent the day with Br Benbow. Pruned the peach trees

18th Sunday I preached at Robert Hills. Had a good time Br Benbow was still sick. I blessed 3 Children Administered to 2 sick.

(1844 February W.W.J.T., Vol. 2, p. 352)

27th I arose sick in the morning. A Cold had settelled in my face & teeth & I was in pain through the day. I had a number of visitors through the day. Br & Sister Benbow Sister Bunday & Job, & others. Br Reed worked for me to day. I went to bed about dark sick & spent a severe night of pain. I did not sleep any during the night.

(1844 March W.W.J.T., Vol. 2, p. 353)

2nd I find myself quite weak this morning though I ventured to walk out of doors some. Sister Benbow Called to see me & brought me a rabbit to eat that our son Wilford sent me. He is living with them.

(March 1844 W.W.J.T., Vol. 2, pp. 353 and 366)

7th Thursday March 1844 A Vast assembly of Saints met at the Temple of the Lord at 9 oclock AM by special appointment of President Smith for the purpose of advancing the progress of the Temple &c. The quorum of



the Twelve were present Temple Committee & six or eight thousand saints. ---

At the close of the meeting I was informed my son Wilford that was out at Br Benbows was vary sick. I immediately in company with Mrs Woodruff went out to see him. We found him quite sick. We spent the night at Br Benbows. We had prayers and administered unto our son according to the order of the priesthood & he revived in some measure.

March 11 We spent the day and night at Br Benbows. Our son had a sick night. It was a cold rainy time.

12th A rainy day. I rode to Nauvoo & back to get some things for Wilford. --- In the evening Br Lot came to us & we had prayers in the evening together & administered to Wilford & he seemed to receive a blessing.

13 I spent part of the day in writing & returned to Nauvoo in the evening. I met in Council with the brethren for the first time during the week.

(March 1844 W.W.J.T., Vol. 2, pp. 367 and 368)

22nd Friday Mrs Woodruff returned home from Br Benbows where she had been taking Care of Wilford who had been vary sick. She had been there two weeks. We were both satisfied to be at home with our Children.

#### WOODRUFFS LEAVE ONLY SON WITH BENBOWS WHILE ON MISSION

(August 18, 1844, Ibid., pp. 448 and 449)

--- I spent the afternoon at home writing. And in the evening in company with Mrs Woodruff I rode out to Br. Benbow and spent the night. Had some trouble getting there but had a good visit with them. We came to the Conclusion to leave our ownly son named Wilford with Br and Sister Benbow while we should take our mission to England.

19th We took the Parting hand with Br Benbow and Wilford, and returned home to Nauvoo. Sister Benbow accompanied us. Sister Ells and sister Brown was sewing for Mrs Woodruff. ---

Wilford Woodruff, Jr., was born March 22, 1840, (W.W.J.T., Vol. 1, p. 426) to his wife Phebe who was in Nauvoo while Elder Woodruff was with the Benbows at Hill Farm in Herefordshire, England. Therefore, he was 4 years and 5 months old when his parents left him with the Benbows while they were to be away without seeing him for about a year and eight months, while the Benbows had the grave responsibility of caring for an only son of one of the main leaders of the Church who was later to become the

President thereof and greatly honored for his example and leadership.

Following the farewell address Elder Woodruff gave to the Saints in Nauvoo on the 25th of August, 1844, (W.W.J.T., Vol. 2, pp. 454 and 455) he made his last entry in his journal referring to the Benbows before he left for England. He reported the counsel he had given the people in four paragraphs, the first of which, I will quote as follows:

There is a spirit in man and the inspiration of the Almighty giveth it understanding. It is through this principle that this congregation is assembled together at this Place. You had understanding of the things of God by the spirit of God. And I have one important declaration to make unto you and that is that inasmuch as you will be united in heart mind and action in supporting your councillors and authority of the church the Priesthood of God and follow the council given you, as you have endeavored to follow the council of the Prophet while he was living, you will be safe and blessed and will Prosper. But if you are divided and reject the council of God you will fail. Union and faithfulness is your salvation.

When the meeting was Closed, after shaking hand with many friends, and taking many letters to convey to England, I returned to my family. All our children were at home. Br & Sister Benbow was present.

It is evident that John and Jane Benbow had deep feelings of love for Wilford Woodruff and supported him in his calling in many different ways.

The Woodruffs visited relatives and Saints in the Boston area before sailing from New York Harbor on December 8, 1844. While in Salem, Elder Woodruff wrote four letters to Nauvoo on October 10th and recorded in his journal (Ibid., p. 472):

10th I wrote 4 letters to Nauvoo one to Dwight Webster. Sent him \$10 dollars to pay my Taxes/ And for sister Eunice/. I sent one Letter to Sister Brown & sent her \$2 dollar to pay for her labour in assisting us. I wrote one letter to Br & sister Benbow, & one to Br Dexter Stillman, all included in one Directed to Br Webster.

I ordained 2 priest & confirmed 2 last evening. I sent \$1 in the letter to Br Benbow for Wilford.

(Ibid., p. 500, January 1845):

13th Monday I spent the day in writing. I wrote 6 letters to send to our friends in Nauvoo by the ship that was going over to the following persons: B Young H.C. Kimball J. Taylor G.A. Smith D. Webster & John

Benbow. Also Mrs Woodruff wrote one letter to W Woodruff Jr. to send to Br Benbow.

(Ibid., p. 501)

15th --- We bought a Cap, penknife, 5 pair of stockings, 3 handkerchiefs, A toy of horses to send by Elder Carnes to our son Wilford with John Benbow. Whole expense 6/6.---

The Woodruff's had a small daughter with them when they arrived in England the year before; and now, on the 18th of July 1845, a second son, Joseph, was born to them. Inasmuch as they had heard of the difficulties back in Nauvoo, and knew that the Saints had to leave there and were planning to go west Elder Woodruff started to make his plans for the future. He had a small daughter, Phebe, living in New England with his parents, so he invited them to plan to leave with him when he picked up his daughter, Phebe, and join with the Saints in the west. He was so very much engaged with Church business that he decided to return home by way of New York and New England, and have Sister Woodruff go with a group of Saints by way of New Orleans and the Mississippi, which would be a much better method of travel with her baby and little girl.

Between the time of the birth of Joseph and when they departed from England in January of 1846, there were only three entries in Elder Woodruff's journal referring to the Benbows. They are as follows (W.W.J.T. for September 4, 1845, Vol. 2, p. 595):

I wrote John & Jane Benbow A letter. Sent him A peace of linen 27 yards 1/3 lbs. 1.13.9 as A present from W & P W. Woodruff. We also sent Wilford jr. A peace of flannel 3 yards 1/ lbs. 0.3.0 & sundry other Articles with John Benbows package. --- We also sent cloth by Br John Armstrong to make a suit of Clothes for Wilford Woodruff jr. at Br Benbows. He was to make the cloths himself. The Bill for him was lbs. 1.10.0. --We have chartered the ship oregon. She will Sail in a few days with Saints. Numbers have come in today.

(Ibid., September 9, 1845, Vol. 2, p. 197):

I received 4 letters & wrote three one to Dan Jones. Mrs Woodruff wrote one to J. Benbow.

(Ibid., November):

22 ---Requested Br Benbow to take along our little boy. ---

Sister Woodruff left for America with her two children with 40 other Saints on the ship Liverpool, January 16, 1846.  
(W.W.J.T., Vol. 3, p. 5)



### ELDER WOODRUFF RETURNS TO NAUVOO FROM ENGLAND

Elder Woodruff sailed on January 23rd (Ibid., p. 9) and arrived in New York March 6th. After visiting with relatives and Church members in New England, he took his little daughter and his parents and traveled by train and coach and riverboat to Nauvoo, and arrived there the 13th of April; and this is what he recorded in his journal (Ibid., April 1846, p. 38):

13th --- At about 2 o clock we started to ascend the rapids. In about 2 Hours we came in sight of the Splendid Temple built by the Latter Day Saints And also the city of Nauvoo. I immediately got my spy glass And examined the city. The Temple truly looked splendid. We stoped at Montrose And then crossed to Nauvoo at the upper landing.

I soon got a waggon & took my friends to My house where I had the Happy Privilege of meeting with my Dear wife and children. I found them all well as could be expected. They like myself had a hard voyage across the ocean. They were 9 weeks & 4 days on the passage and ownly got Home a few days before me. We were all Happy to meet. Here I met my wife And all my children for over one year. Here Parents & children also meet. I spent the night once more with my family. Distance from St Louis 200.

Elder Woodruff did not mention his son, Wilford Jr. by name, but when he wrote that "all of his children" were with him, we can assume that the Benbows had returned him when Sister Woodruff was back in her home and the Benbows were relieved of his care. He was then six years old.

### ELDER WOODRUFF LEAVES NAUVOO

Elder Woodruff was so involved in preparing to leave Nauvoo that he did not mention the Benbows again in his journal until they were together in Winter Quarters later in the year. He left Nauvoo for the last time on May 22, 1846, and wrote (W.W.J.T., Vol. 3, p. 49):

I left Nauvoo for the last time perhaps in this life. I looked upon the Temple & City of Nauvoo as I retired from it & felt to ask the Lord to preserve it As A monument of the sacrifice of his Saints. I returned to the camp & spent the night. 10 mi.

THE PROPHET JOSEPH SMITH'S CONTACTS WITH THE  
BENBOWS DURING THE NAUVOO PERIOD

The History of the Church (H.C.), Vol. 1, for January 1842, p. 502, has this record:

Wednesday, 26 -- Rode out to borrow money, to refund for money borrowed of John Benbow, as outfit for Dr. Galland in his agency.

(H.C., Vol. 5, p. 12, May 1842):

Wednesday, 18 -- Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N.E. quarter of section 15, 6 N. 8 W. and contracted for the refusal of the same, at three dollars per acre; dined at Brother Benbow's, visited Brother Sayer's, &c., which, with business at the different offices, closed the day.

(H.C., Vol. 5, p. 21, June 1842):

Friday, 3. --In the forenoon I rode out in the city, and sold to Brother Harmer lot 1 in block 123, and in the afternoon rode to Brother John Benbow's, on horseback, accompanied by Emma and others.

The following quote is from the microfilmed Journal History of the Church for October 11, 1843:

Wednesday October 11. Joseph the Prophet spent the forenoon at home. In the afternoon he and his wife went with his brother Hyrum, William Law and their ladies to Brother John Benbows.

One of the most interesting records we have found concerning the Prophet Joseph's contact with the Benbows, was published in Andrew Jenson's book, Historical Record, Vol. 6, pp. 222 and 223. It is a copy of an affidavit made by John Benbow when he was 69 years old and it reads as follows:

JOHN BENBOW'S AFFIDAVIT

Territory of Utah,

ss.

County of Salt Lake.

Be it remembered that on this twenty-eighty day of August, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the

doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J.B.'s.) house.

(Signed) John Benbow

Subscribed and sworn to by the said John Benbow, the day and year first written.

(SEAL) James Jack

Notary Public.

The last recorded account of the Prophet Joseph Smith's connection with the Benbows in the History of the Church, I quote as follows:

(H.C., Vol. 6, p. 568, June 25, 1844):

5 p.m.-- Court acknowledged the admission and ordered recognizances, whereupon Joseph Smith, Hyrum Smith, John Taylor, William W. Phelps, John P. Greene, Stephen C. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, and Levi Richards gave bond, with John S. Fullmer, Edward Hunter, Dan Jones, John Benbow, and other unexceptionable sureties, in the sum of \$500 for each of the defendants, total \$7,500, for their appearance at the next term of the Circuit Court for Hancock county.

It was evident that the magistrate intended to overreach the wealth of the defendants and their friends, so as to imprison them for want of bail; but it happened that there was strength to cover the demand, for some of the brethren went security to the full extent of their property; and Justice Smith adjourned his court over, and left the court house without calling on Joseph and Hyrum to answer to the charge of treason, or even intimating to those prisoners, or their counsel that they were expected to enter into an examination that night.

#### HOW CLAIRE NOALL USES THIS INCIDENT

Another account of this tragic time was "novelized" by Claire Noall in her book about Willard Richards bearing the title, Intimate Disciple, pages 430 and 431 which I quote as follows:



Late that afternoon, following the hearing of the posse before the United States Marshal, Willard met Levi in the hotel. Levi had come to tell his brother goodbye. Putting his hand on Willard's arm, he said, "I'm under arrest; I've done more to break the law than you, But I go home while you stay."

Willard questioned him with his eyes.

Levi said, "Our case is postponed. Who do you think signed for our bail?"

"Not ...?" Willard asked. Before he could finish, Levi nodded.

"Yes!" he said, "John Benbow! He has now saved our lives; he's pledged \$7500."

"John Benbow?" said Willard. "Now I know the Lord's hand is in this whole design."

"What shall I tell Jennetta?" Levi asked.

"That the law will take care of us and she must not worry. Go first to her, but don't forget Sally," said Willard.

Very dramatic, but far from factual!

#### BRIGHAM YOUNG AND THE BENBOWS DURING THE NAUVOO PERIOD

In the Journal History of the Church there is the following entry for May 23, 1843:

Elder Hedlock's mission was to preside over the churches in England, over the emigration, and over the business in general, by vote of the quorum.

Elder Young said he wanted the funds in Liverpool to pay the passage of those who were expected to be sent for by John Benbow and his wife on account of moneys lent by him to commence the printing of the Book of Mormon, Millennial Star, Hymn Book, etc., and to send the worthy poor Saints to this country, and let brother Hedlock use what is necessary for his own convenience, and voted unanimously that the foregoing be carried into execution.

John Taylor recorded the following in his journal (B.Y.U. Studies, Vol. 23, p. 81):

Tuesday August 5th 1845 We went out on the prairie to Bro. Benbow's in a company of about sixty, consisting of Bro. Brigham Young and family, Bro. Kimball and family, Bro. Richards and family, Bro. G.A. Smith and family, Bishop Miller and family and Bro. Wm. Smith and family. We rode around on the prairie a little and called there and took dinner, and returned about four o'clock. We had a very pleasnt time.

In the last General Church Conference held in Nauvoo, action was taken in the October 8, 1845, session as follows (H.C., Vol. 7, pp. 473 and 474):

The next item of business is to appoint committees to sell houses, farms, lots, etc., that can be referred to for sales.

(Committees were appointed for different areas, and John Benbow's name was in this group.)

Nauvoo. - Winslow Farr, Edward Hunter, Rufus Beach, A.W. Babbit, Joseph L. Heywood, John Benbow, and Daniel Russell.

Although John Benbow was still in Nauvoo on July 17, 1846, the Journal of Church History reported that Brigham Young, who was in winter Quarters, selected him along with many others to take care of families of members of the Mormon Battalion while they were away on duty.

#### JOHN TAYLOR AND THE BENBOWS DURING THE NAUVOO PERIOD

There are six entries in John Taylor's journal for the seven month period from February 1, 1845, to September 8th of that year, which I found in the publication, Brigham Young University Studies, Vol. 23, Number 3, and from which I quote here. The remainder of his journal which is in the Church Office Building Library, is not open to the public, of which I was informed when I went there and inquired. I am quite certain that John Taylor was a frequent visitor with the Benbow's and probably had a significant influence upon having his sister, Agnes, sealed to John Benbow January 26, 1846, according to our family records. This would have made her a plural wife, because Jane did not die until November of that year. Agnes was 58 and John 46 at that time and we have no knowledge that they ever lived together. We will have more on this when we discuss the Winter Quarters Period.

Here are the six entries I mentioned:

(p. 38) Saturday, February 1st 1845. Went on a visit to Bro. Benbow's on the prairie.

(p. 38) Sunday, February 2nd, 1845. Preached at Bro. Benbow's.

(p. 52) Saturday, June 14th, 1845. We went from Bro. Fulmer's to Bro. Benbow's on a visit; and returned home on Sunday afternoon; we had an agreeable time while we (were) there.

(p. 81) We went out on the prairie to Bro. Benbow's in a company of about sixty, consisting of Bro. Brigham Young and family, Bro. Kimball and family, Bro. Richards and family, Bro. G.A. Smith and family, Bishop Miller and family and Bro. Wm. Smith and family. We rode around on the prairie a little and called there

and took dinner, and returned about four o'clock. We had a very pleasant time. (August 5, 1845)

(p. 85) Thursday, August 21st, 1845. This day had been appointed for the hands belonging to the office, to go out on the prairie to my farm, to eat dinner and have a melon feast to celebrate Bro. Elias Smith's marriage. In the morning there was a general assemblage of carriages at the office, in number about twelve, containing between forty and fifty persons. About 9 o'clock there was a general movement; we drove out on Mulholland St., and after a pleasant ride we arrived there about half past ten. There was an ample provision of melons and other eatables. All seemed to enjoy themselves, and after strolling round the farm, we prepared to start again; we tendered our thanks to Bro. Alex Wright, (the person in charge of the farm,) for his hospitality and attention, and started. - We drove over to Bro. Benbow's where we stopped to rest and refresh ourselves; after which we started home and arrived there about six o'clock, after an excursion of nearly twenty miles, where we partook of some wine and cakes. After which we escorted the bride and bridegroom home.

(p. 88) Monday, September 8, 1845. At Bro. Benbow's on prairie.

#### ELLEN BENBOW CARTER'S CONNECTION WITH THE BENBOWS DURING THE NAUVOO PERIOD

Another source of information which is of great interest to me is to be found in the records about Ellen Benbow, the niece of John Benbow who was taken into John's home in England along with her brother, Thomas, and they were reared as their foster children. These records are in the possession of Alice B. Holland who gave them to my brother, Arion, to photocopy, and he, in turn, allowed me to photocopy his copies. Sister Holland has kindly given me permission to use what I need of it for this history. Among the records was a family group sheet for Ellen's father, Thomas Benbow, one of John's older brothers who had four children: William Jones, born 14 March 1816, Thomas, born 23 February 1823, Ellen, born 20 May 1825, and Jane Jones, born 19 August 1828.

This means that Ellen was 15 years old and Thomas 17 when they arrived with their Uncle John and Aunt Jane on November 24, 1840. It will be of interest to learn what happened to Ellen as found in these records.

The following is a quotation from a write-up about William Carter who was baptized in Herefordshire, England, and came to Nauvoo, arriving there July 11, 1841 (Arthur B. Erekson Autobiography, Vol. 1, pp. 342 and 343 copied from the Holland Collection):



WILLIAM CARTER FALLS IN LOVE WITH ELLEN BENBOW

A few days after this William started to work on the Nauvoo House and later worked on the Nauvoo Temple. He became acquainted with the Prophet and his brother Hyrum. He bought a little farm a short distance from Nauvoo and built a house on it. It happened that the gristmill where he took his grain to be ground was owned by a man named John Benbow.

He fell in love with John Benbow's niece, Ellen. They were engaged before long and Wilford Woodruff married them. In Ellen's history I shall tell you more about this strange marriage, on the 5th of December 1843.

The following June the Prophet and his brother Hyrum were killed, 27 June 1844. They were there for the funeral and burial of the Prophet and his dear brother.

In 1846 they were driven from their home along with the rest of the Saints and moved to Council Bluffs, and later to Winter Quarters.

In a write-up about Ellen Benbow Carter in the Holland collection (see Arthur B. Erekson Autobiography, Vol. 1, p. 341) there is an account:

ELLEN BENBOW CARTER

Ellen Benbow, daughter of Mary Jones and Thomas Benbow, and niece of John Benbow, was born 25 May 1825 in Grendon, England; was christened in the Winslow Parish, England.

Ellen's father died when she was 11 years old, her mother married again and she with her brother, William, were unhappy; so went to live with her Uncle John, brother of her father. John and his wife, Jane, had no children so were happy for some foster children. Ellen and William were baptized into The Church of Jesus Christ of Latter-day Saints. At the time of the conversion of the United Brethren and their Uncle John by Wilford Woodruff, William was the one to take word to Wilford Woodruff concerning the United Brethern. they were baptized in the Orchard Pool with 600 others.

After they arrived in America, and went to Nauvoo her Uncle John obtained a farm and patterned it after the one he had in England, he built a grist mill, and it was there that William first saw Ellen, he was to become her future husband. They had the day set for their marriage and heard that Wilford Woodruff was going on another mission so they changed the date that

he might be able to marry them, but not until William consented to wait to claim her as his bride.

There are some obvious errors in the above accounts which I should point out at this time. The first one had to do with the name of Ellen's brother who was with her at her Uncle John's home. It was not her brother, William, who was 9 years older, but her brother, Thomas, who was only 2 years older. And it was not her brother, William, who was with Wilford Woodruff from Hanley to Hill Farm and paid his way; but her Uncle William Benbow. The third error is in the number that were baptized in the Orchard Pool, which was stated as 600 -- an oft repeated number which we now know to be nearer 60.

We will learn more about Ellen as we progress with this history.

#### FAMILY ACCOUNTS OF THE BENBOWS IN NAUVOO

My brother, Arion, was serving in the military during the Second World War, and was stationed in Alaska in 1943 when our mother died October 8th, leaving Father alone on his dairy farm in Murray. Arion's wife, Helen, was with her parents in Minneapolis, Minnesota, at that time with their first-born son, Jay, whom Arion had never seen; and she kindly took her baby boy and went to the farm in Murray and provided for Father by herself until Arion returned several months later; and they remained with Father until he died November 12, 1965, at the age of 91.

Father had in his possession, a few documents pertaining to the Nauvoo Period which were passed on from John Benbow through his daughter, Isabella Benbow Erekson, to John Benbow Erekson, her son, and then to his son, Arion, who now has them in his possession. I have photocopies of them which I have included in this history.

They are as follows:

1. John Benbow's Patriarchal Blessing given to him by Hyrum Smith, the second patriarch to the Church, in Nauvoo, Illinois, July 2, 1842. The blessing also included ordination to the office of High Priest in the "Melchisedec" Priesthood.
2. Jane Benbow's Patriarchal Blessing given on the same day in the same place.
3. Stock Certificate No. 95 for one \$50 share in the capital stock of the NAUVOO HOUSE ASSOCIATION dated February 5, 1841, and signed by George Miller, President; and John Snider, Secretary.
4. Stock Certificate No. 45 for one \$5 share in the capital stock of the ARSENAL of the NAUVOO LEGION ASSOCIATION. This was dated March 7, 1845, and was signed by E. Ellsworth, Secretary; and Brigham Young, Leut. Gen. of the Nauvoo Legion; and Charles C. Rich, Maj. Gen. of the Nauvoo Legion.

JOHN BENBOW'S PATRIARCHAL BLESSING BY HYRUM SMITH

The Patriarchal Blessing of John Benbow, Son of Thomas & Anne Benbow, Born in the Parish of Grendon Warren, County of Hereford, England, the first day of April 1800:

Brother John I lay my Hands upon your Head; in the Name & by the authority of Jesus Christ, to Confer a Blessing upon your Head to be fulfilled in future, Spiritually & Temporally; Spiritually in all Things pertaining to your Salvation, & in every Blessing which shall be administered by the Spirit, unto the greatness of all its Blessings to be conferred upon Man, even a fulness of a Celestial Glory, in which is according to the Honor & Nobility & Faith of your Progenitors, & ancestry, unto the Days of Abraham that great & noble Patriarch who has blest your Days unto the Sealing of the Crown of Glory that shall be received in the fulness of his Covenant wherein he & his Seed After Him should possess the promise, therefore, in the Lineage of Joseph, in the Tribe of Ephraim, upon the Land of Joseph, with their Blessings from Jacob, shall Crown your Days, for you shall be blest upon the Land, to long enjoy it, with Health & length of Days, if your Faith fail not, in your House & in your Habitations, in your incomings & outgoings, in Basket & in Store, with Fields Flocks & folds, with a Heart of Gratitude & appreciation, & philanthropy, & the power of the Holy Priesthood, which Priesthood I place upon your Head, for your benefit in due time, to bear Testimony & to claim the promise which is due according to the Magnanimity of your Lineage, & Faith of your Fathers, which shall place you upon Mount Zion with the Hundred & forty & four Thousand, to Sing the Song that shall be given according to the Seal that shall be on your Forehead, therefore, I ordain you an High Priest after the Order of Melchisedec, to Preach Repentance & Remission of Sins in the Name of Jesus Christ, & the endurance of Faith in his Name unto the End; the same I confirm upon you with a dispensation of the Gospel, henceforth, which shall be more fully Revealed when you shall be Anointed in the House of the Lord, & Seal you up unto Everlasting Life, for a Consolation in the Days of your Probation. These are the Blessings that I Seal upon your Head. Even so, Amen.

Given by Hyrum Smith, at Nauvoo, Ill-. Feby. 2" 1842.  
James Sloan - Clerk



## JOHN BENBOW'S PATRIARCHAL BLESSING BY HYRUM SMITH

The Patriarchal Blessing of John Benbow, Son of Thomas & Anne Benbow, born in the Parish of <sup>Warrington</sup> Grendon, County of Hereford, England, the first day of April 1800.

Brother John I lay my hands upon your Head; in the Name & by the Authority of Jesus Christ, to Confer, a Blessing upon your Head to be fulfilled in future, Spiritually & Temporally, Spiritually in all things pertaining to your Salvation, & in every Blessing which shall be administered by the Spirit unto the greatness of all its Blessings to be conferred upon Man, even a fulness of a Celestial Glory which is according to the Honour & Nobility & Faith of your Progenitors, & Ancestry, unto the Days of Abraham that great & noble Patriarch who has blist your Days unto the Sealing of the Crown of Glory that shall be received in the fulness of his Covenant wherein he & his Lord & Master have promised the promise; therefore, in the lineage of Joseph, in the Tribe of Ephraim, upon the Land of Joseph with their Blessings from Jacob, shall Crown your Days, for you shall be blist upon the Land, to long enjoy it, with Health & length of Days, if your Faith fail not in your House & in your Habitations, in your sowings & outgoings, in Basket & in Store, with Fields Flocks & Herds, with a Heart of Gratitude & of appreciation, & philanthropy, & the favour of the Holy Priesthood, which Priesthood I place upon your Head, for your benefit in due time, to bear Testimony & to claim the promise which is due according to the Magnanimity of your lineage, & Faith of your Fathers, which shall give you upon Mount Zion with the Hundred & forty & four Thousand, to sing the Song that shall be given according to the Seal that shall be in your forehead, therefore, I ordain you an High Priest after the order of Melchisedec, to Preach Repentance & Remission of sins in the Name of Jesus

Christ, & the endurance of Faith on his Name into the End,  
 the same I Confirm upon you with a dispensation of the  
 Gospel; hereafter, which shall be more fully revealed  
 when you shall be Anointed in the House of the Lord, &

& Seal you up into Everlasting Life, for a Consolation in  
 the Days of your Probation; These are the Blessings that  
 I Seal upon your Heads: Even so, Amen.

Given by Hyman Smith, at Kinnelon, N.J. Feb 2<sup>d</sup> 1842.

James Slaney - Clerk

Blessing

John - H. H. H.

Confession of Faith

August 26

James Slaney

Clerk



JANE BENBOW'S PATRIARCHAL BLESSING BY HYRUM SMITH

The Patriarchal Blessing of Jane Benbow, Daughter of Francis & Hannah Holmes, Born in the Parish of Ashburton, County of Hereford, England, the 12th day of January 1792:

Sister Benbow, I lay my Hands upon your Head in the Name of Jesus, to place a Blessing upon you because you have desired it, even to be blessed of God, therefore, you shall be blest with Spiritual Blessings according to the desires of your Heart, to your full Satisfaction, for you shall be blest with the Communion of the Holy Spirit, which shall enlighten your Mind, & prepare your Heart for the Mysteries of God, which shall be clearly Revealed unto a fulness, which shall be greatly to your joy & Satisfaction, & the Days of Sacrifice shall have passed by not far hence, & the Windows of Heaven shall be opened to bestow these Blessings upon you, for your Reward of Philanthropy, to be received as has been given according to the greatness of your Soul, to be continued until ye shall be Crowned in the Mansion of your Father; for your Reward is for a good Work, & you shall be blest in all these Things, in the Fruit of the Ground, the Flocks & the Herds with an increase in your House & Habitation, with the necessities of Life, & with an Answer to your Prayers, & to your Supplication, according to the integrity of your Heart, which are blessings Spiritual & temporal, & also pertaining to your Inheritance, together with your length of Days, & I Seal you up unto Everlasting Life, that you may not fall, wherein your Heart shall desire Righteousness, which Principles are Sealed indelibly in your Heart, never to be erased, even to the Shunning of the appearance of Evil, this is & shall be the desires of your Heart, henceforth, & your Heart shall be inspired with the Spirit of inspiration, & with power, so that none of your Sex shall excel in Wisdom, in Prudence, & in Economy, & also in Faith, & you shall go down to your grave in Honour, & your Name shall be Remembered & perpetuated unto the latest Generation & your Sleep shall be but a Moment, but shall be awaked by the Sounding of the First Trump, to come forth in the Resurrection of the Just. These Blessings I Seal upon your Heart. Even so, Amen.

Given by Hyrum Smith, at Nauvoo Ills. - Feby. 2nd 1842.

James Sloan - Clerk



## JANE BENBOW'S PATRIARCHAL BLESSING BY HYRUM SMITH

① The Patriarchal Blessing of Jane Benbow, Daughter of  
 Francis & Hannah Holmes, Born in the Parish of St. John  
 - Hurton, County of Hereford, England, the 12<sup>th</sup> day of  
 January 1792. ©

Sister Benbow, I lay my hands upon your  
 Head in the Name of Jesus, to place a Blessing upon you  
 because you have desired it, even to be blessed of God,  
 therefore, you shall be blest with Spiritual Blessings  
 according to the desires of your Heart, to your full satis-  
 - faction, for you shall be blest with the Communion of  
 the Holy Spirit, which shall enlighten your Mind, &  
 prepare your Heart for the Mysteries of God, which shall  
 be clearly revealed unto you in fulness, which shall be  
 greatly to your joy & satisfaction, & the Days of Sacrifice  
 shall have passed by not far hence, & the Meridians of  
 Heaven shall be opened to bestow these Blessings upon  
 you, for your Remond of Philanthropy, to be renewed as  
 has been given according to the greatness of your Soul,  
 - to be continued until ye shall be Crowned in the Mansion  
 of your Father; for your Remond is for a good Work, & you  
 shall be blest in all these Things, in the Fruit of the  
 - Ground, the Flocks & the Herds, with an increase in your  
 House & Habitation, with the necessities of Life, & with  
 an Answer to your Prayer & to your Supplication, ac-  
 - cording to the integrity of your Heart, which are Blesses  
 Spiritual & Temporal, & also pertaining to your Inheritance,  
 is with your Husband; so he shall dwell with him in Common  
 together with you, length of Days, & I shall give unto you  
 Everlasting Life, that you may not fall; wherein your  
 Heart shall desire Righteousness, which Principles are  
 sealed indelibly in your Heart, never to be erased, even

to the shunning of the appearance of Evil, this is I shall  
 be the desires of your Heart. Hereafter, & your Heart  
 shall be inspired with the Spirit of inspiration, & with  
 power, so that none of your Sex shall excel in Wisdom,  
 in prudence, & in Economy, & also in Faith, & you shall  
 go down to your Grave in Honor, & your Name shall be

remembered & perpetuated into the latest Generation,  
 & your Sleep shall be but a moment, but shall be  
 awaked by the sounding of the great Trump, to come  
 forth in the Resurrection of the just. These Blessings  
 I seal upon your Heart. Even so, Amen.  
 Given by Hyrum Smith, at Nauvoo Ill. Feb. 2<sup>d</sup> 1842.  
 James Thomas Clerk

Blessing

James Thomas

Entered in Record Book

Page 227

James Thomas Clerk



Paulo, 18 de Maio de 1917

Bryham Young  
Elisha B. Rich

Lieut. Gen. of the Harvey Legion,

Major General the Honourable Legion.

Pharm

**SON**  
Each.

No. 95



**\$50.**

This is to certify that the Bearer is entitled to One Share, of the  
Capital Stock of the NAUVOO HOUSE ASSOCIATION.  
Transferable by endorsement.

New York, February 5<sup>th</sup> 1841

John Snider

Sect'y. George Mullin Pres.

The above certificates belonged to John Benbow. The originals are in the possession of Arion Erekson.



LAND RECORDS OF JOHN BENBOW'S HOLDINGS IN NAUVOO

As a family, we had often wondered about how John Benbow had obtained the property he owned in Nauvoo, how extensive it was and how he disposed of it when he chose to leave it in 1846. My brother, Arion, visited the farm several years ago, and saw the records in the Hancock County clerk's office in Carthage, Illinois; but has not been able to find the notes he made at that time.

I went to the Genealogy Section of the Harold B. Lee Library at Brigham Young University and found the microfilmed land records which contained the details of what we wanted to know.

Here is what I copied from them:

(In Microfilm No. 0954598 Deed records v. HI 1839 - 1841, page 53): William and Ann Benbow to John Benbow for one hundred and twenty-five dollars, sell, convey and confirm land in Hancock County in the State of Illinois East half of the N.W. quarter of Section No. eleven in Township Six North of Range eight west of the 4th principal Meridian containing 80 acres more or less --

Together with all the singular the appurtenances thereunto belonging or in anywise appertaining -- To have and to hold etc.

Record 4th January 1841.

(In Microfilm No. 0954599 Deed records v. KL 1839 - 1843, page 111): Date signed: February 1, 1842. Date Recorded: March 7, 1842 Francis McSperitt and Mary for two-hundred Seventy Dollars - sold to John Benbow East half of North west Quarter Section of fifteen of Township six North of Range eight west of the fourth principal Meridian (E 1/2 NW 15 6st 8W) 80 acres more or less.

These records show that he owned 160 acres of farm land. He also bought a lot in the Kimball Addition in Nauvoo which he sold along with his farm property to his nephew, Thomas Benbow, August 20, 1846, as shown by the following land record:

(In Microfilm No. 0954603 v. QR 1846 - 1847 Deed Record Q 8957): Date signed: August 20, 1846. Date recorded: August 20, 1846.

John and Jane Benbow sold to Thomas Benbow for \$2,000 the North west \_\_\_\_ No Eleven (11) Township No. Six (6) \_\_\_\_ of the base line in Range No eight west half of S.E. \_\_\_\_ No 8 of Township No. 7 North of the base line in Range No 17 in Township aforesaid Sec. No 11 in Township No 6 \_\_\_\_? in range No 8 west aforesaid commencing at the \_\_\_\_ East corner of said section Thence 16 rods then West 40 rods. Thence north 16 rods

thence East 40 rods to the place of beginning. Also Three & 1/2 acres of land in Lot 79 of Block No one in Kimball addition to Nauvoo together with all appurtenances.

Signed sealed and dated in presence of Isaac Higbee, Justice of the Peace for State of Illinois Hancock County.

Hancock County  
20th Aug. A.D. 1846

Thomas Benbow did not remain on the property; but went to Winter Quarters and then returned, leaving there on November 18, 1846, (See J.H. for that date) with a Brother Burgess.

Evidently his return was for the purpose of selling the property recently deeded to him by his Uncle John; because we find in the Land Records for Hancock County, Illinois, for December 21, 1846, and for January 13, 1847, two recordings of deeds in which the former John Benbow property was transferred to Roswell B. Johnson and John S. Johnson. It appears that this included most of the original 160 acres as well as the 3 1/2 acres lot in the Kimball addition for \$916 in the first transfer and the remainder of the 160 or 40 acres in the second for \$100. The descriptions are so incomplete that it is not possible to completely verify this view, but I believe this was the case. If so and John got all of the money involved or \$1016, he suffered a great loss. He paid \$125 for the first 80 acres and \$270 for the second, and perhaps \$300 for the 3 1/2 acre lot in Nauvoo making a total of \$695. If one subtracts this from \$1016 the remainder is only \$321 for all of the work and improvements he had made on the farm which should have been worth several thousand dollars for his 5 1/2 years of labor and perhaps most of his savings that he had brought from England.

And to his credit and in the words of Rudyard Kipling, he "never breathed a word about his loss."

## CHAPTER 10

### THE WINTER QUARTERS PERIOD

We do not know exactly when the Benbows left Nauvoo, but it was sometime after they signed the deed for the transfer of their property to their nephew, Thomas Benbow, on August 20, 1846. (See Hancock County, Illinois Deed Record, Vol. Q, 1846, p. 44.)

The Journal History of the Church entry for Wednesday, October 21, 1846, shows that they arrived in Winter Quarters on that date and that Sister Benbow was very sick.

The same record for the next day, Thursday, October 22, reads as follows:

About eight Elders H.C. Kimball, Orson Pratt and President B. Young called at the Post Office, and walked to Bro. Benbows. We laid hands on Sister Benbow and prayed for her. She gave us a cake she made in Nauvoo.

Pres. B. Young omitted to state that besides the various sums (Here the entry ends and the record was stamped: "Poor Copy")

The Journal record for October 28th shows:

Dr Richards visited William Clayton, Joshua Holmann and Sister Benbow who was very sick.

On the 18th of November the following entry was made:

Bro. Burgess started for Nauvoo, Ill. accompanied by John Benbow's nephew.

### JANE BENBOW DIES

The Journal History entry for November 27, 1846, reads as follows:

Friday November 27, Elder Wilford Woodruff recorded "This afternoon sister Jane Benbow wife of John Benbow, formerly of Fromme's Hill, Herefordshire, England, breathed her last, fell asleep and now rests from her labors and her works will follow her. She administered to my wants and the wants of my brethren the Twelve apostles in a foreign land and did much good for which she shall not lose her reward.

It will now be of great interest to read about what Wilford wrote concerning this difficult time for the Benbows, which occurred at a time when he was sorely tried. This is recorded in the Wilford Woodruff Journal Typescript, Vol. 3, pp. 93-96, for October and September 1846. I quote as follows:



October 15th 1846 This was a serious day to me. I took my ax and went into the woods to cut some board timber in company with two other brethren. While falling the third tree I stepped back from the tree several feet. But when it fell it shot back of the stump several feet & bounded and struck me in the breast & knocked me several feet into the air against a standing oak and I came down crushed between the two trees. I badly bruised my left thigh and Hip and left arm broke my breast bone into about 6 inches and broke 3 ribs on my left side, bruised my lungs and vitals. After the accident I sat down upon a log and waited until Br John Garrison went a quarter of a mile to get my horse.

Notwithstanding I was so badly hurt I had to mount my horse and ride 2 1/2 miles over a rough road my bones being so badly broken every step went through me like an arrow. I rode to Turkey Creek And was exhausted. Was there taken off and carried in a chair home. Elders Young, Kimball, Richards and others met me in the street and assisted me home. I was laid upon my bed exhausted where I lay without being able to move much until my bones knit together. They began to knit on the 9th day but I was not able to sit up in bed until the 1st of Nov.

Nov 3d I was dressed to day for the first time since my accident.

Nov 4th Our little Joseph was taken sick this day. Had taken cold and settled upon his lungs.

I this day for the first time went out of the waggons with the assistance of two persons. I was enabled to walk to my tent And also to Sisters Benbow waggon where she lay very sick. Br and Sister Benbow had been with us several days. Sister Benbow was exceeding low when she came. Hardly expected she would live. Mrs. Woodruff used every exertion to nurse her up that she might recover.

5th I this day walked to the tent alone with the aid of a staff. Joseph is failing. Is dangerously sick.

6th I was enabled to walk better to day. Joseph is not any better.

7th I am gaining daily in strength But Joseph is failing. I Called upon the Elders to administer to him. Sister Benbow is also very low.

8th I was enabled to walk to Dr Richards tent to day. Mrs. Woodruff has to spend her whole time day and night with Joseph as he is in a dangerous situation.

9th I am now enabled to walk about with much more strength but my breast and side is still very weak. Joseph is still failing.

10th--Joseph had the appearance of Dying in the afternoon and evening but revived at about 12 oclok.

11th I spent several hours with Joseph. Supposed each moment to be his last but again revived at midnight.

NOV 12th 1846 (JOSEPH) We found our little boy was failing and Could not possibly hold out longer. Evry exertion had been made to make him comfortable And if possible to restore him to health but it seemed that He must go. He continued to fail through the day and night.

Sister Abbot took the main Charge of him during the night as Mrs. Woodruff Strength was mostly exhausted. He had suffered much from convulsions during his sickness but He breathed his last and fell asleep this morning 15 minuts before 6 oclok. And we took his remains to the grave at 4 oclok in the afternoon. We trully felt that we were called to make a great sacrifice in the loss of our son Joseph.

17th 18th 19th 20 & 21 I began to labour once more during these days as I was overwhelmed in business, as is the case with the whole Camp of Israel. I have never seen the Latter Day Saints in any situation where they seemed to be passing through greater tribulations or wearing out faster than at the present time.

After being exposed to the sufferings of a tedious journey of 10 months in tents and waggons without Houses we are oblieged to build a city of log Houses numbering more than one thousand for the pùrpose of stoping in about three months & having to go a great distance for timber & wood & get it out of deep ravenes and hollows which makes it vary hard to endure. I am trying to build a log house for myself & one for Father Woodruff.

24th 25, 26 I spent labouring upon my house. Sister Benbow has been growing much wors for several days past.

I laboured hard through the day on my house And in the evening in company with Mrs Woodruff I went into Br Benbows to watch with Sister Benbow. She began to fail in the fore part of the evening & continued to grow weaker untill about 30 minutes past 11 oclok when she drew her last breath & fell asleep and now rests from her labours and her works will follow her. She has administered to my wants and the wants of my brethren the Twelve in a foreign land and done much good for which she shall not loose her reward.

28 Br Benbow is also quite sick. Sister Benbow was laid out in her garments according to her endowments.

(JANE BENBOW) Nov 29th 1846 Sunday We attended to the burial of Sister benbow this day. Br Benbow was not able to follow her to the grave. I went with my family.

Dec 8th 1846 At half past 3 oclock this morning Mrs Woodruff was delivered of A Son which was untimely six weeks before her time. The boy was alive smart and active yet we cannot suppose him to live but a short time. We call his name Ezra. Mrs Woodruff is doing as well as can be expected.

9th The Child seemed quite distressed through the day. The Iowa Indians came in the place & shot 3 Omahas. One was the Chief.

10th Ezra Woodruff Died this evening at half past 9 oclok.

Dec 11th (EZRA) We attended to the burial of our Child to day being about 2 days old when it died. This is the second son we have buried within a short time. Mrs Woodruff is quite unwell.

While John Benbow was having his trials, he was aware of the very sore trials being experienced by his good friend, Wilford Woodruff, at the same time. The remarkable thing about both of them is that they were not shaken in their faith, but continued to remain true to the cause of building the Kingdom and supported each other and their leaders, and worked as hard as ever to prepare for the great exodus to the valley of the Great Salt Lake.

#### ADDITIONAL QUOTES FROM VARIOUS SOURCES FOR THE WINTER QUARTERS PERIOD

The first two quotes are from Wilford Woodruff's Journal Typescript for January 1847, Vol. 3, with the day and page number shown with each one.

(p. 118, January 1847) 18th Monday The thermometer stood this day 16 1/2 degrees below 0 zero. I think as cold weather As I ever experienced. But As Cold weather As it was In Company with several others I dug earth out of the bank And covered the roof of my house up.

This was An important day in the History of this Church in one respect. President Brigham Young met with his Company or family organization or those who had been adopted unto him or were to be, & organized them into A company out of which may grow a people that may yet be Called the tribe of Brigham. His teaching to his company was much unto edification.

I cannot now write but a few words which He spake. He said no man should come into his company to work



iniquity. They should break of from all there sins. And they did enter into a covenant with uplifted Hands to Heaven with President Young And each other to walk in all the ordinances & Commandments of the Lord Our God. President Young said that He new that any man who would put his money to usury in the cause of God would receive an hundred fold. And many things of interest was spoken. President Young company numbered about 300 men.

(p. 119 January 1947) 19th The company of Wilford Woodruff was organized this day.

President Heber C. Kimball organized His family company this night At the Council House consisting of about 200 persons.

I Wilford Woodruff organized my family company this night at my own House consisting of 40 Men mostly Head men of families. Those that Joined me entered in a covenant with uplifted Hands to Heaven to keep all the commandments & Statutes of the Lord our God And to sustain me in my office.

The following are the names of those who were present with me in this organization: (24 were named with John Benbow being one of them) The remainder were Absent on business. We dismissed and parted in good spirits & feelings.

Here, again, we see the close bond of brotherhood between John Benbow and Wilford Woodruff.

While on his way with the first Pioneer group, when they were 543 1/4 miles (as measured by Wm Clayton's mileage gauge) Wilford Woodruff wrote letters to his wife and to John Benbow and A.O. Smoot and left them with the storekeeper and postmaster at an old fort on the Oregon Trail to be taken back to Winter Quarters (W.W.J.T., June 4, 1847, p. 194).

The next entry I found for the Winter Quarter's Period relating to John Benbow in Wilford Woodruff's Journal Typescript, Vol. 3, for 1847, was recorded under the date of September 6th. This was after Elder Woodruff had traveled to Salt Lake with the first body of pioneers under the leadership of Brigham Young and a group of them was returning to Winter Quarters to arrange for a mass movement the next year (1848). While they were on their way east, they met with other groups on their way west and councils were held by the authorities present to handle difficulties that had arisen. The entry I refer to was one of these.

#### THE JOHN AND AGNES TAYLOR CASE

It was of a very curious nature and would be better understood if we had access to John Taylor's journal, in case he

kept a record of his side of the story. The only reason I can think of for John Benbow appealing to the Council of the Twelve for relief, is that he had been disappointed in his relationship with Agnes Taylor, the sister of John Taylor, which he must have felt left him under no obligation. Our family history shows that Agnes Taylor was sealed to John Benbow (see John Benbow family group sheet in possession of Arthur B. Erekson) 26 Jan. 1846. She was born 22 August 1788 in Pooley, Westmoreland, England (see Journal History of the Church for July 21, 1847, p. 20) which would make her 12 years older than John at the time of the sealing and she had probably never married. We have no record of them ever having lived together and Wilford Woodruff does not mention having seen Agnes Taylor when he visited with John and Jane or with John in Winter Quarters.

She went to Utah in the summer of 1847 in the 4th Hundred Company of which, Samuel Turnbow was the Captain (Ibid.). Thomas and Sarah Benbow also went that summer but John, their uncle, remained in Winter Quarters (Ibid., p. 43).

There could be only speculation about the nature of the difficulty which brought the problem mentioned in this entry, without access to more records made at that time.

Here is the entry for September 6, 1847 (W.W.J.T., Vol. 3, p. 267):

Several Horses & mules gone this morning. Horsman gone after them. I opened my Bevin Chest & library & found every thing right. We held A Council with the officers in the morning. It was A vary Cold day.

In the Afternoon the Twelve met in council being eight of us And A O Smoot related to the quorum the circumstances of John Taylor taking from John Benbow over \$300 for his sister & Br Taylors opinion was there Could be no appeal in the case to any other Authority. The Council voted that John Benbow having A rehearing before the quorum of the Twelve if He wished it. Also voted that the High Council in the salt lake city take charge of the Property on its Arival there which was taken from John Benbow. Resolved also that there Could be an apeal from there decision to the majority of the quorum of the Twelve.

The Journal History of the Church for September 6, 1847, has this record of the John Benbow case:

---- were addressed by Erastus Snow and others and the necessary instructions were given similar to those given the other companies. In the afternoon eight of the Twelve met in council, and a case in which John Benbow had sustained financial loss was considered, and it was decided that he should have the privilege of an appeal from the decision of one of the Apostles to the whole quorum, and that in the meantime the High Council

in the Valley should take charge of the disputed property.

On the next day, September 7, 1847, (W.W.J.T., Vol. 3, pp. 267 and 268) two entries were made concerning John Benbow. They are as follows:

I left the Knealy Horse with Br Smoot & the Benbow Horse with Thomas Benbow.

It is evident that Wilford Woodruff had borrowed one of John Benbow's horses for his journey to Salt Lake and was now turning it over to John's nephew, Thomas, for him to take back to the valley where John hoped to be the next year.

In the evening the camp had a dance but the quorum of the Twelve met in Council at Br Shirtleff tent & transacted such business as Came before them. It was a Cold frosty night. The case of Br Benbow was brought up & He was discharged from any further obligation to Agnes Benbow.

While Elder Woodruff refers to her as Agnes "Benbow", recognizing that she had been sealed to John Benbow, this action, I take it, was equivalent to a divorce.

(J.H.C., 6 October 1847):

The High Council met in G.S.L. City --- President Smith presented a letter from President Young and council touching the Benbow case which was read and acted upon.

The next entry was for November 2, 1847, when Elder Woodruff was back in Winter Quarters with his family (W.W.J.T., Vol. 3, p. 289):

2d I spent the day with Br Benbow getting polls for a stable & yard.

(Journal History, November 11, 1847):

The High Council of G.S.L. City met according to adjournment, President John Smith, Chas. C. Rich and one councilor being absent.

The marshall reported on the Benbow case that one wagon, four oxen and cash was used up and also much of the bread stuff and clothing, and Sister Benbow was ready to deliver up all, if the council said so. It was decided that the council should take possession of the cattle and wagon and such clothing as Sister Benbow did not need, and give her the use of all left in her possession, or used by her, since the property in question fell into her hands. The counsel adjourned till Saturday evening the same place.



The Sister Benbow referred to was Agnes Taylor.

(W.W.J.T. for December 1847, Vol. 3, p. 296):

8th I went into the woods with Br. Benbow & got A load of willows. I spent the evening at the Dr office Hearing letters read.

(Journal History, January 20, 1848, p. 23):

John Benbow signed a petition in Winter Quarters along with hundreds of others requesting the government to establish a U.S. Post Office in Winter Quarters.

(W.W. J.T. for February 7, 1848, Vol. 3, p. 316):

Br Benbow & myself laid hands upon a sick youth.

(W.W.J.T. for March 1848, p. 329):

18th Wilford Woodruff Jr's birth day. He is 8 years old this day. He wishing to be baptized In company with his mother & sisters & Br John Benbow I went to the water & Baptized him. On our return home we confirmed him. Brs Young Smith & others were over to the Log Tabernacle to attend the council there.

(Ibid., March 1848, pp. 335 and 336):

31st I went over the river with Br Benbow to get some flour. I met in council with the Twelve in the evening.

#### JOHN BENBOW A PEACE MAKER

(Ibid., for April 336 and 337):

5th I spent the day at home And was under much obligation to Br John Benbow for performing a good act in afficiating in the Capacity of A peace maker And bestowing upon me some of the necessary Blessings of life.

Certainly a very kind expression of appreciation from a very true friend for another true friend!

(Ibid., for April 1848, pp. 342 and 343):

13th G.A. smith called upon me. I spent A part of the day with him at the office. During the evening President Young And Lady, G.A. Smith & John Benbow Called to pay me a visit. After spending two or three hours To gether vary Plesantly Mrs Woodruff requested A Blessing At the hand of President Young so He with G.A. Smith And myself laid hands upon her head & pronounced a Blessing upon her. The following is A part of the Blessing pronounced over her head By President Brigham Young:

Sister Phebe I lay my hands upon thy head to bless thee in the name of the Lord As thou art going forth with thy Husband into

the vineyard. The Blessing of the Lord will go with thee. Thou shalt have power & wisdom to teach the truth to thy friends and thy sect. Thou shalt not be at a loss for Ideas & words in thy teaching. Thou shalt do a great work in connexion with thy Husband. Thou shalt save /all/ thy Children to return to the church with thy husband who shall be prospered in his mission. Thou shalt have power over all thy enemies & overcome all thy Besetments. Thou shalt be looked up to as A mother in Isreal for council and for Instruction.

We also Blessed Sister Edwards & Brother Benbow. G.A. Smith was mouth in Blessing Br Benbow.

(Ibid., April 1848, p. 345):

22d In Company with Mrs Woodruff our Children and Br Benbow I rode with my Carriage to the Burying grounds. I visited the graves of two of my Children. I also rode down the bottom & visited the old Camp ground. Killed one prairie Chicken & went home.

27th I went out in company with Br Benbow to herd cattle. We shot some ducks.

#### WILFORD WOODRUFF MARKS JANE BENBOW'S GRAVE

(Ibid., for May 1848, p. 346):

2d In company with O. Pratt G A Porter & P W Woodruff I repaired to the burying ground with A load of Stones. I went to the upper burying grounds & took up our little boy named Joseph & brought him to the burying grounds near Winter Quarters & put him into the grave with Ezra Woodruff. Their bodies are in the grave No 34. I put A stone at the head of their graves marked J.E.W. for Joseph and Ezra Woodruff. I also put A stone at the head of Sister Benbows grave with J.B. on the head of his grave. G.A. Smith Put stones at the head & foot of all his relatives, And O Pratt done the same.

What a loving, thoughtful thing to do for Jane Benbow! Someday I hope to find that grave and to erect a suitable monument to her memory. This would help to fulfill the patriarchal blessing pronounced upon her by Hyrum Smith in 1842.

(W.W.J.T. for May 8, 1848, p. 347):

I packed up the following Bread stuff for Father Woodruff forwarded By Br Benbow. Sister Edwards goes with it. Flour 150. C meal 60. Rye meal 32, Rusk 69, meal & shorts 2.2.

The next entry (W.W.J.T., Vol. 3, for May 1848, p. 349):

19th I was quite unwell to day. --- Our streets were thronged with waggons on their way for the Horn.

I gave power of Attorney to Z Pulsipher, John Benbow And A. O. Smoot to transact business for me in the valley. I assisted John Benbow to pack his waggon. He had a full load.

#### JOHN BENBOW STARTS ON HIS JOURNEY TO THE VALLEY

20th I was near sick with Cold on the lungs. Br Benbow started on his journey to day & went but little out of town. Br Z Pulsipher went with him & his company.

21 Sunday Elder Sarine Funeral was Attended to day & his body buried. I rode 5 miles out to the Camp with President Young. There were about 300 waggons encamped. I saw Br Benbow & many friends.

#### JOHN BENBOW CHOSEN TO BE A CAPTAIN OF FIFTY

(Journal History, May 31, 1848, Winter Quarters):

At sundown Pres. Young with Pres. Morley and his counselors (Titus Billings and Wm W. Major) and Thomas Bullock as clerk, went up to Zerah Pulsipher's hundred and organized it, by voting Zerah Pulsipher to be Captain of the hundred, John Benbow Captain of fifty and Daniel Wood Captain of fifty.

President Young gave them general instructions not to abuse cattle, take care of them, not yell or bawl and make any noise, nor be up at nights but to attend to prayers and go to bed by 9 o'clock and put out fires, etc.

Wilford Woodruff's last entry from Winter Quarters referring to John Benbow (Ibid., for June 1848, p. 350):

2d In company with O. Hyde E.T. Benson H. Miler, Scofield Daily, Hickman, & others I rode out to the Horn to see Presidents Young and Kimball & the Camp of Israel. We found all had crossed the Horn. Lorenzo Snow & Zera Pulsipher captains of hundred had gone on their Journey with A hundred each. We ascertained their were about 600 waggons in all crossed the horn. They made a splendid encampment & beautiful sight.

Their had been 4 burials at the Horn 2 infants one aged woman & brother Neff had a son named Charles 8 years of Age drowned in the Horn which was buried there.

I spent A little time with President Young then went through the camp & visited my acquaintance. I



wrote a letter to Br Benbow As he had gone on and I could not see him. Distance 30 mi.

### TIME SPENT IN WINTER QUARTERS

We now know the exact date on which John Benbow left Winter Quarters with the pioneers to go to the Salt Lake valley. It was May 20, 1848. He had arrived there October 21, 1846, making his stay there almost exactly a year and seven months.

### ROSETTA KING AND WILLIAM PEACOCK ON PIONEER LIST

At this point I should mention two other names I found in the list of persons who were organized into companies for crossing the plains from the Missouri River to the Great Salt Lake Valley in the summer of 1847 taken from the Journal of Church History microfilm for July 21, 1847.

The first was listed on page 14 and was that of Rosetta King's Date and place of birth: Feb 1819 Hartford, Connecticut. She later became my great-grandmother.

The second was William Peacock born June 1828 in Quenton, Yorkshire, England, and listed as a teamster for Samuel Russell. He married Rosetta King and she had one child by him before he left her and she married John Benbow in Utah. We will discuss this in more detail when we cover the Utah Period.

(Journal History, December 31, 1848):

In the emigration of 1848 there were three divisions under the following leadership:

- 1st Division - Brigham Young
- 2nd Division - Heber C. Kimball
- 3rd Division - Willard Richards

In the First Division there were the following:

1229 souls	411 sheep	2 hives of bees
397 wagons	141 pigs	8 doves
74 horses	605 chickens	1 crow
19 mules	37 cats	
1275 oxen	82 dogs	
699 cows	3 goats	
184 loose cattle	10 geese	

Second Company

Zera Pulsipher Captain of Hundred

John Benbow Captain of Fifty

Daniel Wood Captain of Fifty

They left the Elk Horn River June 1, 1848, and arrived in Salt Lake September 20, 1848, and on the few following days.

## CHAPTER 11: THE UTAH PERIOD

### JOHN BENBOW ARRIVES IN UTAH

From this we know that John Benbow arrived in the Salt Lake Valley on September 20, 1848, or within a few days afterward. We do not have a family record of exactly when or where he went immediately after his arrival; but it is fairly safe to assume that he went to the home of his foster son and nephew, Thomas Benbow, who had come to the valley a year earlier (see Journal History for July 1847, where he and his wife, Sarah are listed as pioneers who crossed the plains in the summer of that year). Thomas had built a log cabin on the bank of Little Cottonwood Creek in South Cottonwood on what is now Vine Street and about 58th South. We do not know how many children Thomas and Sarah had; but my father told me that his grandfather, John Benbow, lived with them the first winter, and to avoid crowding them at night, he dug a cave in the side of a hill nearby, and slept there during that first winter in the valley. Father showed the place to me and related the story several times because he did not want us to forget the sacrifices his grandfather had made to remain with the Saints.

John selected a spot farther north and down-stream on Little Cottonwood Creek, where he built a log cabin which was still standing in 1942 when I was home on vacation with my wife, Lenora and our two-year-old daughter, Rosalie; and I took a picture of Rosalie standing in front of the door of the cabin. I have included this picture on the Memorial Marker we are establishing this year, as well as with this history.

### JOHN BENBOW MARRIES ROSETTA WRIGHT KING PEACOCK

It was here, we assume, that he brought his bride, Rosetta Wright King Peacock, September 3, 1851, the day they were married (see John Benbow's Family Group Record in Arthur B. Erikson's possession).

We would like to know more about Rosetta because if it were not for her, John Benbow would have died without an heir. I have found mainly a great paucity of information; but there are a few points of interest. She left us her picture and she was comely in appearance. She was born in Hartford, Connecticut, September 1, 1819, to Consider Wright and Phoebe Dart; and she married Thaddeus King in January 1838 (see John Benbow Family Group Record), at the age of 19 and had a son by him, Charles Henry King, born November 2, 1840, in Hartford (see Isabella Benbow Erikson's Temple Record Book, No. 2, pp. 6 and 7) because his mother had the temple work performed for him in the St. George Temple October 9 and 10, 1883, after Charles died at the age of 40 on August 12, 1882, and this record confirms this information.

The next thing we know about her is that she was in Winter Quarters and separated from her husband; and was baptized by Wilford Woodruff August 8, 1846 (W.W.J.T., Vol. 3, p. 66 for August 8, 1846).

I found that a year later her name was listed with those who were organized to travel from Winter Quarters to Utah in the summer of 1847 in an entry in the Journal History for July 21, 1847, on page 14, which shows that she was then 28 years old and was born in February 1819, in Hartford, Connecticut (Our family record, gives September). In that same listing (p. 43) I found the name of William Peacock with his age shown as 21 and from Quenton, Yorkshire, England and going as a driver for Samuel Russell.

While the John Benbow Family Record shows Rosetta's second husband as being either William or Charles Peacock, it is most likely that William was the man, and that they married in 1847, and that she had a daughter by him the next year and that he deserted her in 1849 to go with the Amasa Lyman sponsored "Gold" missionaries who left in the spring of 1849 (see the book, Mormon Gold by Kenneth Davies, 1984, pages 68 and 74). He had a wife in California in 1850.







JOHN BENBOW 1800-1874.



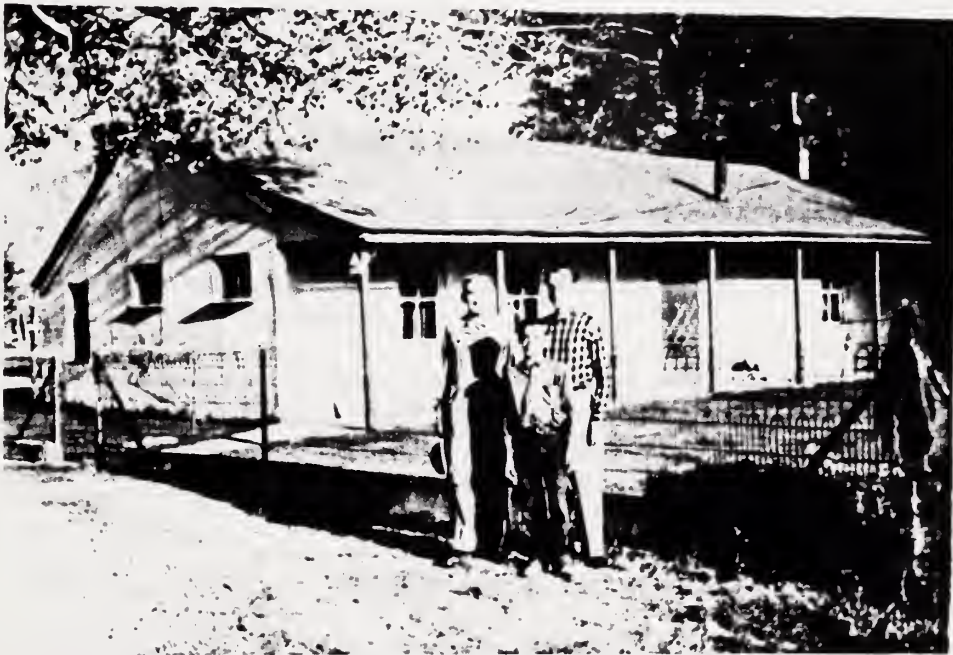
ROSETTA WRIGHT BENBOW 1819-1894.







JOHN BENBOW'S FIRST HOME IN UTAH WHICH HE BUILT IN (ABOUT) 1849 ON THE BANK OF LITTLE COTTONWOOD CREEK AT VINE STREET AND NEAR 53RD SOUTH IN MURRAY. MY TWO-YEAR-OLD DAUGHTER, ROSALIE ANN EREKSON IS AT THE FRONT DOOR. PICTURE TAKEN IN 1942.



JOHN BENBOW'S SECOND HOME WHICH HE BUILT ABOUT 1862 NEAR 53RD SOUTH AND 7TH EAST (NOW THE MICK RILEY GOLF COURSE) IN MURRAY. THREE GENERATIONS OF BENBOWS IN FRONT: JOHN BENBOW EREKSON, ARTHUR B. EREKSON AND DAVID A. EREKSON. PICTURE TAKEN IN 1956.



We will now compare Irma Erekson Holt's record (see Arthur B. Erekson's Autobiography, Vol. 1, p. 327) with other records I have found. I will quote her account and put my comments in brackets:

Greatgrandfather Benbow came to Utah with a company of pioneers in 1848. He stayed at first, in the 14th ward, where he was appointed by Brigham Young to be Superintendent of fencing for the Saints as they would move out of the city to farmland.

[We have already quoted the Journal History for December 31, 1848, which stated that the Brigham Young Company, with which John Benbow was traveling, arrived in Salt Lake September 20, 1848, and on the few following days. The first record, after that date, of John Benbow, which I have found, was the following (J.H. for January 27, 1849)]:

Saturday, January 27. President Brigham Young attended a meeting of the High Council in Phelp's school house in the forenoon.

In answer to petition the mill site formerly occupied by Alanson Eldredge in Canyon Creek, was granted to Lewis and Crisman. A difficulty between John Benbow, Lewis Hoagland and John Taylor was settled in favor of Benbow.

[Now a second quote from the Journal History--this one from an entry made February 26, 1849]:

At 4 p m the 14th ward met in the Presidents office and voted Isaac Ferguson clerk and John Benbow superintendent of fencing for the ward. The brethren were advised to fence the ward with a fence six feet high; every man was given the privilege of fencing his own lot, as he pleased.

[With a decision of this type, one wonders what need there was for a superintendent, and it appears that the fencing was limited to the 14th ward where John Benbow was known to have owned a lot in April of 1851 (W.W.J.T. for April 17 and 18, 1851) Quote]:

We ploughed J Benbow lot for oats.

[My observation is that John Benbow could have been living in South Cottonwood with his nephew and spending only part time in Salt Lake in the 14th Ward. Now we will return to Irma's record.]:

In the fall of that year [He actually arrived in the fall] he moved out to Murray and spent that first



winter in a dugout, just south of where the South Cottonwood Ward House and the Bishop's Storehouse now stand. His two nephews came to Utah also. Thomas settled a little farther south, where Howe's dairy barn was later built and stood until a few years ago. William located farther north on Vine Street, not far from where Murray City Park is now located.

[William was not his nephew, but his brother, as I will show as we proceed later with this history.]

In 1850 he met a charming woman named Rosetta Wright King Peacock, whom he courted and married Sept. 1851. She had a son, Charlie King, by her first husband, Charles King. The son stayed with his father, when they separated. They did not come to Utah. She had a daughter by her second husband, named Mary Augusta Peacock, who came with her mother to Salt Lake. Later, Mary changed her last name to Benbow. Rosetta Wright was born Sept 1, 1819 at Hartford, Conn.

[We do not have any confirmation that Mary was born before or after her mother came to Utah; but we do know that her Mother was listed with the 1847 pioneers (see Journal History for July 31, 1847, p. 14), as Rosetta King. Another family record (Zelph Erikson's write-up in Arthur B. Erikson's Autobiography, Vol. 1, p. 334) states that Mary was three years old when Rosetta married John Benbow in 1851. Therefore, she was born in 1848, one year after Rosetta arrived in Salt Lake.]

The next year, Oct. 28, 1852, a daughter Isabella Markham Benbow, was born. She was my father's mother. She was premature and weighed 3 1/2 pounds. She grew to be a fine young lady and was always close to her father.

Before advancing any further, chronologically, we need to go back to two references from Wilford Woodruff's Journal Typescript, which were entered by him while he was in the east on business and missionary work in 1849. Here they are:

(W.W.J.T. for April 11th, Vol. 3, p. 438):

11th I wrote A letter to Aphek Woodruff & done up a bundle of papers to A O Smoot, A. Woodruff J. Benbow & B. Young. I put my package in A Box & put in 4 lb. of [-] 2 lbs. tea for Aphek Woodruff besides the main bundle. I had \$2 for the above things of Crump. I met with the Saints. Had a good time.

(W.W.J.T. for September 28, 1849, Vol. 3, pp. 484 and 485):

28th I wrote a foolscrap sheet full to John Benbow City of the great Salt Lake great Basin Upper Calafornia via Chicago Desmoin & Kaneville Iowa. Paid 10cts.

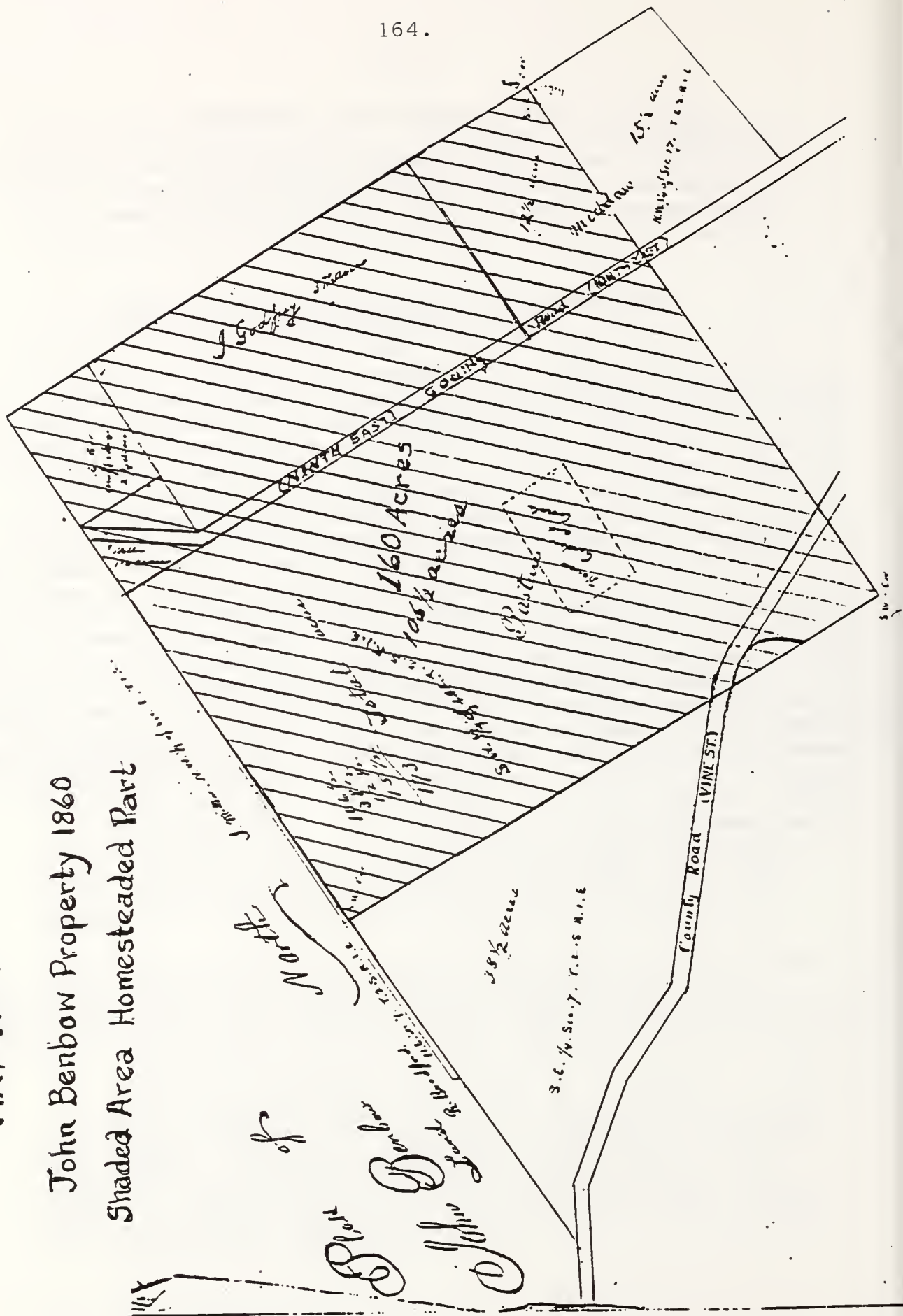
#### JOHN BENBOW'S SOUTH COTTONWOOD PROPERTY

Now I will record what I have learned about the South Cottonwood (later Murray) property owned by John Benbow. In searching the Land Records in the Salt Lake County offices in Salt Lake, I found John Benbow's name to be the first one listed in Book P under A5, p. 56, which contains the first records of the area where he went to live with his nephew, Thomas Benbow, when he reached the valley in September or October of 1848. The first entry is for a warranty deed for 37 3/4 acres of land transferred from John Benbow to James Godfrey June 17, 1873; but the item of greatest importance was found in Book I, page 304, showing that on April 16, 1874, the United States of America granted to John Benbow a Patent - full payment for 160 acres of land. This, therefore, was acquired through the Homestead Act and he was the original owner of that property.

Two maps of the John Benbow property, made perhaps over one hundred years ago, were held in the possession of the William Ereksen family and were loaned to me by William S. Ereksen recently for copying. They show that he held as much as 173 acres. The 160 acres he homesteaded are clearly shown and I have shaded in the area on a copy of one of the maps for easier identification.

# MAP No. 1

John Benbow Property 1860  
Shaded Area Homesteaded Part





Returning now to the year 1850; I have searched the Journal History of the Church, Wilford Woodruff's Journal Typescript and the Deseret News for references to John Benbow and have found only one reference, which was in the W.W.J.T., Vol. 3, p. 350, which read:

Nov 1st Brother Benbow Called upon me. Also President Young came & purchased some things of me. It was a cold rainy day.

For 1852 there was only this reference from those three sources that I could find, and that was to property owned by Thomas Benbow (J.H. for June 8, 1852) and read as follows:

#### SCHOOL DISTRICT No. 25

----thence east to the State road, thence south easterly to Thom. Benbow's north east corner --.

I presume that both Wilford Woodruff and John Benbow were so busy with responsibilities for providing homes and cleaning land for cultivating and digging irrigation ditches and building fences to hold their livestock from straying, that they didn't have much time to spend with each other, if any at this early period in the valley.

John was also interested in finding a suitable companion; and to his good fortune, he found Rosetta Wright King Peacock who was living with a three-year-old daughter and without a husband. I have already noted that they were married on September 3, 1851, when she was thirty-two and he was fifty-one. His first wife, Jane, had passed away five years before in Winter Quarters leaving him childless; and now he had found not only a wife, but a three-year-old daughter, Mary, who loved him and took his name (see Arthur B. Erekson's Autobiography, Vol. 1, p. 327).

#### ISABELLA MARKHAM BENBOW IS BORN

This proved to be a source of great happiness for him because the next year on October, 28, 1852, there was born to him and Rosetta, a daughter to whom they gave the name Isabella Markham Benbow. His first wife, Jane, had born to them at least one child in England that died as an infant; and this one started life prematurely; and with a sick mother; but through their love and devotion and the blessings of our Heavenly Father, she survived to become the mother of three and the progenitor of hundreds.

#### ISABELLA MARKHAM BENBOW EREKSON TELLS HER STORY

Grandmother Isabella told about her coming to planet Earth in a talk she gave at a missionary farewell which she recorded

and left in the possession of the William Erekson family and I have copied it in my Autobiography, Vol. 1, page 310. I quote:

Having been requested to tell my experiences, of course I must start at the beginning. No one ever succeeded by commencing anywhere else.

The most remarkable thing is that I was an eye witness to many experiences of which I was not cognizant. In the fall of 1852, five years after the pioneers entered the valley, I came to this part of America, then known as South Cottonwood.

As I have no recollection of my arrival or my former home, I might have said as did the Irishman when ask where he came from "Sure an' I come from ivery place but this, an' Iom going from this as soon as I can". But I was in no hurry to leave this good place for I received a hearty welcome; kind friends had provided for me not only shelter, but clothes of such generous size that a knot had to be tied in the lower end to keep me from slipping through; with these on and wrapped in four yards of flannel my weight was four pounds. My whole head, brains and all, went inside a china teacup so you see I have done exceeding well considering the small start I had. My diet for four years was milk exclusively. Then on account of the circumstances of the people, and the conditions of the country, everybody was obliged to deal out their provisions in small portions to each person. I being of a selfish nature and by way of asserting my citizenship, demanded, in time, my share of solid food.

My story to this point, my brethren and sisters, I have quoted from testimony of other people, but as my presence here evidently proves the truth of their first statement, (namely my arrival) I have no reason to doubt the balance of their assertions.

My parents were Latter-day Saints, consequently my experience has been with the Church of Jesus Christ. The first lesson taught me was prompt obedience to my parents.

I was requested to kneel with them night and morning in family prayer long before I knew the meaning of this attitude or understood the sentiment developed thereby.

One day my father received a letter from England, which told him of his mother's death. That evening in prayer father's voice, broken with sorrow, attracted my attention and I realized for the first time, that father was talking to someone who had the power to give him the things he asked for. Thus was the idea of reverence and of Deity awakened in my mind.

I remember walking with father to a meeting held in the house now occupied by Bro. Hobbs and family.

Our ward meetings were then held in groves or in private houses. I recall to mind the erection of the first meeting house, which joins this building on the south. After its completion we met there every Sunday at 11 a.m.

The first remembrance I have of church officers, was the bishop and ward teachers. I was taught to respect them and I looked for their visits with pleasure. Bishop Andrew Cahoon was a kind, fatherly man and always took notice of children.

Neighbors were few, and far apart, but very sociable.

Wolves and foxes were often seen. Many times on cold moonlight nights, I have seen big grey wolves sitting on the hill just in front of the house, and heard them howl. Snakes were plentiful, and Indians frequently called at the house to beg or trade. They often came in large companies and camped where our cemetery is now located, and remained from one to three weeks.

Much of the granite rock of which the Salt Lake Temple is built, was hauled by ox team from Little Cottonwood Canyon. The wards were called upon to furnish these teams and wagons. It took three or four yoke of oxen and a strong, heavy wagon to haul one rock. Bro. Frank Howe owns the land the drivers used to camp on; it took two days to make the round trip.

In the spring of 1858 President Young counceled the people to vacate their homes, and go south on account of the coming of Johnson's army; so father prepared and took mother and my older sister and we went to American Fork, where we camped using a wagon for a bed room and a bowery for our dining room and kitchen. While there six weeks or more we buried an infant girl.

After the army had settled in Camp Floyd the people returned to their homes.

Mother taught my sister and me to read, write and spell; I had an excellent memory and learned fast. We were provided with moral story books. I never read a mythical or fairy story until I had grown up.

There was no Sunday School in the ward then, so father had us read in turn from the Bible and he would explain the passages to us. He would tell us of Jesus, how he taught and what he suffered. One day father took the Book of Mormon and said to me, "My girl, if you will read this book carefully and relate to me what you read about, the book shall be yours when you finish it". This was a pleasing proposition to me, for I wanted to know of its contents, as well as to claim the book for myself, so I set about the pleasing task.



I would read a while and then skip out and tell father what I had read; he was never too busy or too tired to listen to my recital or to explain the parts that were not clear to my understanding.

Oh how I enjoyed reading of Nephi's firmness in keeping the commandments of the Lord, and the trusting faith of the sons of Mosiah while preaching to the Lamanites, also of the integrity of the converted Lamanites who would rather lie down and be slain than to take up their swords against their brethren; then the implicit faith and courage of those two thousand young men who went to battle under the command of Helaman.

My dear brethren and sister I do know that the reading of that book enlarged my conceptions and strengthened my faith in God. I finished reading it on my ninth birthday, and received it for a present.

Up to this time I had never been in a school room, but I had entered the largest seminary of learning that the world could afford. The walls of my particular room were beautifully decorated and provided with registers through which the pure breeze could circulate to every corner. The ceiling was high, and the windows so arranged that the pale moon beams could play without restriction, and the rays of the morning sun brought hope and cheer to every heart. The carpet was a beautiful blending of green, gold, brown and grey. At times the teacher would throw over this a pure white one.

Materials were furnished in this school by which the pupils could enjoy all kinds of sport and amusement. There were balls and whistles, skipping ropes and jumping sticks, tetering boards and swings. We could slide or go coasting down the hills, or walk on stilts. Then there were cow's teats to squeeze, out of which would flow a pure white stream.

Provisions were also made in this school for physical culture. We had the rake and hoe, the spade and shovel, the ax and hatchet, and a long list of things adapted to the taste and increasing strength of the pupils. I took an active part in the sports mentioned, and while I was developing health and strength of body, my power and energy was spent along the line of usefulness and helping others.

I was baptized Nov. 2, 1862 and that year attended a private school.

After the Sunday School was organized in this ward, I used to milk four or five cows and wash up the breakfast dishes, and walk to Sunday School, which began at 8 o'clock down by the Germania smelter, and then walk back to the ward house for 11 o'clock meeting. I attended day school a few months in each

year until Aug. 30, 1869 when I became the plural wife of Jonas Erekson. A little later I joined the Relief Society and went to school in the ward house that winter. During that period I was called to preside over the Young Ladies Retrenchment Association of South Cottonwood. I enjoyed my studies and labors but the trials came as they do to all. One night on returning with a heavy heart I wept myself to sleep and awoke at midnight and the following lines were the result of a struggle with self:

From truth and wisdom as my guide  
 Oh may I never turn aside,  
 With the help of God to guide me aright  
 In the path to the world of light  
 Onward, upward let me go  
 Lord to me thy mercy show,  
 O'r my weakness give me strength  
 Lead me through my life's whole length,  
 Guard me through the hours of sleeping  
 Watch me when awake or weeping.  
 With peace and comfort fill my heart  
 From all evil help me depart.  
 Guard me in my youthful days  
 While I'm tried in many ways  
 Let not my faith in Thee be shaken  
 Nor may I be by Thee forsaken.  
 God to me pour out thy blessing  
 Let me faithfully stand the testing  
 Of the trials I pass through here  
 That I may reach a more holy sphere.

Soon after this the bishop left the church and Joseph S. Rawlins was set apart to fill his place.

Grandmother gave this talk about 1906, the year I was born; and there is more to it in which she refers to having two grandsons, who would have been my brother, Reid, and my cousin, Zelph. The latter was born in June of 1905 and I was born in June of 1906; and I was the third grandchild. So it was sometime between those two dates that she wrote her history. I will quote the remainder of it after we consider the period between 1852 and 1870.

(W.W.J.T. for Nov. 1852, Vol. 4, pp. 152 and 153):

13 I rode to Cottonwood to J Benbows And spent the night at A O. Smoots. I was sick in the night. Sister Benbows was vary sick.

14th I preached at the cottonwood school house. Was followed by Brother Smoot & Wright. Took supper with Brother Smoot. Spent the night with Brother Benbow.

26 & 27 Our child is getting better. Mrs. Woodruff has been on a visit to Brother Benbows as his wife was vary sick.

28 Sunday The roads are very bad. I drove to cottonwood after Mrs Woodruff but she started for home & arrived before me. 25 mils.

I find it very difficult to understand why Wilford Woodruff did not mention that Sister Benbow had a premature baby only two weeks old when he visited with the Benbows on the 13th of November and then spent the next night with them. John must have been equally concerned about both the baby and Rosetta at that particular time, and Wilford must have felt that concern to some extent. Then why didn't he mention it in his journal?

(Journal History for October 16, 1853):

John Benbow bought out Gordon's property on the Little Cottonwood.

I am still trying to find out exactly where this property was in relationship to the 160 acres he homesteaded.

(W.W.J.T. for August 1853, Vol. 4, pp. 220-221):

21 I preached at Bishop Smoots ward on cottonwood & spent the night with Mrs Woodruff at John Benbows. 10 mils.

27th I left webber & rode to Salt Lake City through hard rain showers. Was wet. I then mounted a Hors & rode to John Benbows on Cottonwood & spent the night. 50 mils. Wm Benbow with two daughters had arived from wisconsin & was at John Benbows. Has also visited me several times.

28th Sunday I Baptized Wm Benbow & two Daughters Ann & Marion Benbow & confirmed them & then rode with Wm & John Benbow & [ ] to the City. I was quite unwell. I attended meeting. Several spoke. 12 mils

This "Wm" Benbow was John's younger brother who had taken Wilford Woodruff from Hanley to Herefordshire and had introduced him to John. He had preceded John to Nauvoo and had sold him 80 acres of land where John commenced farming. William lived near him but left the Church sometime before Wilford Woodruff visited the Benbow farm on Sunday, January 30, 1842, when he recorded (W.W.J.T., Vol. 2, pp. 152 and 153):

The little neighborhood now consists of five families from England all well united excepting Wm. Benbow who has denyed the faith & is a family by himself.

Another proof that this Wm. Benbow referred to on the 28th of August, 1853, was John's brother can be found in my



Grandmother Erikson's Temple Record Book, No. 1, p. 205, where she recorded the name of William Benbow of Hereford, England, who was born about 1802 and also the names of his wife, Ann Bagley and children which included Ann Marie born 14th March 1835 and Marion - the names of the two daughters baptized by Wilford Woodruff while he was visiting with John Benbow.

According to information I obtained from my cousin, Will Erikson, William Benbow settled on property a short distance down-stream from John on Little Cottonwood Creek. A year later he lost his daughter, Ann Marie who died September 30, 1854 (see Temple Record Book, No. 1).

My cousin, Will, said that when Johnson's Army came to Utah, many of the Saints left the Salt Lake Valley and moved south to the Utah Valley, including John Benbow and his family; but William Benbow put up a white flag and remained on his property, as did his nephew, Thomas Benbow, who lived up the creek from John.

There is a record that William was with a group of the Saints including Truman O. Angell, Lorenzo Hatch and Erastus Snow when they were in Indian country near the Green River on June 6, 1856, as reported in the Journal of Church History for June 8, 1856, but we do not know exactly when he left Utah. My cousin said that he went to Fort Madison, Iowa, and some of his descendants were there when members of his family visited there many years later.

From Journal History of the Church for June 8, 1856 I abstracted the following:

Under the leadership of Col. Geo. A. Smith, a company of men were on their way from Salt Lake City to Winter Quarters. As they approached Indian country in the Green River area they took an inventory of their ammunition and listed the members of the company. I found William Benbow's name along with Truman O. Angell, Lorenzo Hatch and Erastus Snow. William had 50 rounds, Hatch 40 and Snow 25.

From Journal History of the Church for August 31, 1856.  
Microfilm copy.

SERMON BY PRESIDENT BRIGHAM YOUNG      BOWERY [Salt Lake City]

August 31, 1856

We are happy to here from our brethren who have returned from the fields of their labor, it rejoices out hearts, and we like to see their faces. I know how they feel when they return home, for I have felt many times, in returning to the Saints, as though the privilege of beholding their faces was a feast to overflowing, my soul has been full. I rejoice all the time, and I can understand why Br. Clinton has rejoiced so exceedingly; it is because the lightening and

thunder are in him, and because he gave vent to his feelings. Bro. Robin's calling has been different, of such a nature that the lightening and thunder in him have lain dormant, to a certain degree, and he has not enjoyed himself so well as he would, had he been sent solely to preach and build up churches.

Let me reduce this to your understanding. Right here, in our midst, many who gather from foreign lands, who have undergone all the toil, labor, and hardship that is possible for their nature to sustain on their journey, after they arrive in these valleys begin to sink in their spirit, neglect their duties, and in a little time do not know whether 'Mormonism' is true or not. Take the same persons and keep them among the wicked, and they will preserve their armor bright, but it has become dull and rusty here; this is the cause of so many leaving these valleys. The seas are so calm and the vessel is wafted over them so smoothly, and in a manner so congenial to the feelings of the people, that they forget that they are in Zion's ship. This is the main reason so many are leaving for the States, California and other places. Send those persons among their enemies, among those who will oppose 'Mormonism', among those who will oppose the truth, and let them be continually persecuted, and they will know very quickly whether they are 'Mormons' or not, for they must go to one side or the other. But the condition of society here and the feelings of the people are so different from those of the wicked, that they may glide smoothly along, forget their religion and their God and finally think that this is not the place for them and go away.

I will not state that I am thus far perfectly satisfied with the labors of the brethren who have returned from their missions this season and have come to the stand today, and at other times; I am highly gratified with the doings and labors of those Elders.

With regard to br. John Taylor, I will say that he has one of the strongest intellects of any man that can be found, he is a powerful man, he is a mighty man, and we may say that he is a powerful editor, but I will use a term to suit myself and say that he is one of the strongest editors that ever wrote. Concerning his financial abilities I have nothing to say; those who are acquainted with the matter know how "The Mormon" has been sustained. We sent br. Taylor, and other brethren with him to start the paper without purse or scrip and if they had not accomplished that object, we would have known that they did not trust in their God, and they did not do their duty.

Let me call your reflections to the days of Joseph; here are some of the Twelve, here the Seventies and High Priests, and members of the High Council, and

several who have been long in the Church, did any of you ever receive any support from the Church, while on your missions in the days of Joseph? Were you all to answer, you would say that you do not know the time.

I came into the Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect was in 1842 when br. Joseph sent me the half of a small pig that the brethren had brought to him, I did not ask for it, it weight 93 pounds. And that fall previous to my receiving that pig, br. H.C. Kimball and myself were engaged all the time in pricing property that came in on tithing, and we were also engaged in gathering tithing and I had an old saddle valued at two dollars presented to me, and br. Kimball was credited two dollars on the Church books for one day's service, by br. Willard Richards who was then keeping those books. Br. Heber said, 'blot that out, for I don't want it.' I think it was crossed out, and so was the saddle, for I did not want it, even had it been given to me. These are the only articles I ever received in the days of Joseph so far as I can recollect.

I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars or fifty, or if I had five dollars, it almost universally went into the hands of br. Joseph to pay lawyer's fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. This is the way I got help, and it was good for me; it learned me a great deal, though I had learned, before I heard of 'Mormonism' to take care of number one.

For me to travel and preach without purse or scrip, was never hard; I never saw the day, I never was in the place, nor went into a house, when I was alone, or when I would take the lead and do the talking, but what I would get all I wanted. Though I have been with those who would take the lead and be mouth, and been turned out of doors a great many times, and could not get a night's lodging. But when I was mouth, I never was turned out of doors, I could make the acquaintance of the family, and sit and sing to them and chat with them, and they would feel friendly towards me; and when



they learned that I was a 'Mormon' elder, it was after I had gained their good feelings.

When the brethren were talking about starting a press in New York, and how it had been upheld, I did wish to relate an incident in my experience. In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on their way to Ohio; br. Taylor was left to die by the roadside, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in order to get into a boat to cross it. -- This was our situation. I had not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, where I had a course sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers.

When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of an old pair of pantaloons; but most of us were entirely destitute of means to buy even a necessary article.

We went to Preston and held our conference, and decided that we would publish a paper; br. Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed br. Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to br. Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not but I wrote to him to publish two thousand papers and I would foot the bill. I borrowed 250 pounds of sister Jane Benbow, one hundred of br. Thomas Kington, and returned to Manchester, where we printed three thousand hymn books and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly and in the course of the summer printed and gave away sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for br. Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds

to br. P.P. Pratt to bring his wife from New York. I also commenced the emigration in that year.

I was there one year and sixteen days, with my brethren the Twelve, and during that time I bought all my clothing, except one pair of pantaloons which the sisters gave me in Liverpool, soon after I arrived there, and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming.

I paid three-hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. Br. Kington received his pay from the books that were printed, and sister Benbow, who started to America the same year, left names enough of her friends to receive the two hundred and fifty pounds, which was paid them, notwithstanding I held her agreement that she had given it to the Church.

We left two thousand five hundred dollars worth of books in the office, paid our passages home, and paid six hundred dollars to emigrate the poor who were starving to death, besides giving away the sixty thousand tracts; and that, too, though I had not a sixpence when we first landed in Preston, and I do not know that one of the Twelve had.

I could not help thinking that if I could accomplish that much in England in that poor, hard country, it could not be much of a job for a man to establish a paper in New York. I thought it to be one of the smallest things that could be; I could make money at it.

This was about the first third of President Young's discourse, and while there are only two paragraphs referring to a Benbow and that was Jane, it was my purpose to keep those in context for the reader to draw his own conclusions. Picture yourself in the place of John Benbow or Thomas Kington listening to this discourse or reading it in the Deseret News where it was published. How would you feel? What would your reaction be?

My own reaction was as follows: Several of the statements in this speech by President Brigham Young, who has my respect as a prophet and a great leader, disturb me somewhat because I think they show a great lack of appreciation for the contributions of the Benbows and Thomas Kington; and they demonstrate some of the human failings that the Prophet Joseph had warned against many times, such as pride and arrogance. He was certainly taking credit for things he never could have accomplished if the Benbows and Thomas Kington had not been devoted to the building of the Kingdom of God here on earth long before they ever met Brother Brigham.

Take these two statements made by Brigham Young earlier and compare them with what he said in his speech made in the Bowery:

(From Manuscript History of Brigham Young by Watson for May 20, 1840, p. 76):

---since we had obtained lbs. 250 from brother John Benbow, and lbs. 100 from brother Kington, towards publishing the Book of Mormon and Hymn Book, I should repair immediately to Manchester --.

(Ibid., for September 8, 1840, p. 79):

Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and myself, who borrowed said monies for the benefit of the Church of Jesus Christ of Latter-day Saints forever; also, the avails of the Gadfield Elm Chapel when sold, which money we paid out in emigrating brethren to Nauvoo.

I have been unable to find how much money was received from the sale of the Gadfield Elm Chapel; so the question remains: Was this the money that was used to pay for Jane Benbow's friends to emigrate to America? and if so, it was Benbow money and not Church money as implied by Brigham Young in his 1956 Bowery speech.

Even more disturbing to me is the inference in his speech that Jane Benbow and Thomas Kington really didn't give anything for the printing of the Book of Mormon and the Hymn Book because they were both reimbursed. That is both ingratitude and arrogance personified!

Only a very true Christian could listen to or read President Young's Bowery discourse without a feeling of deep personal injury to the point of resentment and loss of some measure of respect for a prophet who would speak in those terms which he used. John Benbow was a true Christian and somehow found a way to forgive and forget; as we must do if this happens to us today; if we would be true Christians.

I like the way in which Wilford Woodruff reported obtaining the money for the printing of the Book of Mormon and the Hymn Book. Here is the record:

(W.W.J.T. for May 1840):

14th Received 200 pounds of John Benbow for printing the Book of Mormon. I walked to Ledbury with Elder Young.



(Ibid., for May 19, 1840):

19th Received of Elder Kington 100 pounds for printing the Book of Mormon.

---Elder Young should go immediately to Manchester to assist in Publishing a Collection of Hymns of 3,000 copies & also to immediately print and finish 3,000 copies of the Book of Mormon for we had procured lbs. 300 three hundred pounds of lawful currency for this purpose.

(Leaves From My Journal printing in 1882, p. 82):

Brother Benbow furnished us with lbs. 300 to print the first Book of Mormon that was published in England;---

#### MORE REFERENCE TO JOHN BENBOW FOR THE 1854 - 1868 PERIOD

(W.W.J.T. for June 1854, Vol. 4, p. 280):

7th I rode to John Benbows with Mrs. Woodruff Father two children & Swi[tz?]er. 10 miles.

8th In company with Father Woodruff I went to fishing. We Caught about 40. Some would weight 2 lb. I rode home in the evening to Salt Lake City. 10 miles.

(W.W.J.T. for August 1854, Vol. 4, p. 286):

11th I rode in company with Father Woodruff to John Benbows. We Caught about 40 trout in the evening in Little cottonwood with hooks. 10 m.

12 We returned home to Salt Lake City. 10 m.

Back in England on December 10, 1845, Wilford had looked forward to these days; for he recorded in his journal:

I made a purchase of salmon & trout rods, reels, lines, hooks, flies And aparatus for both salt & fresh water to the Amount of lbs. 6.2.4. Elders Stratton and Sheets were present with me when I made the purchases.

(W.W.J.T. for January 1857, Vol. 5, p. 10):

20 --- I took my horses & sleigh & Wilford & Susan & rode to Union Fort leaving Wilford to John Benbows to spend the night as I went down. I spent the night at Brother Silas Richards House. 12 miles.

21st I took into my sleigh 9 sheep & one lamb which I had bought of Silas Richards & drove home & put them in a warm pen to save their lives.

(Journal History for July 1, 1857):

The following quote is from a letter written by

John Taylor to Brother Appleby from Little Pappau, near Florence, N.T. July 1, 1857):

Found Jane Benbow's grave among others.

(Journal History for October 26, 1858):

Elder David Stuart of Ogden, Utah wrote a letter to Geo. A. Smith January 28, 1859. In it was this statement:

Drove team for John Benbow to G.S.L. City with first company.

(W.W.J.T. for December 1863, Vol. 6, p. 139):

2 3 & 4 I spent most of the days at home Choreing. I received 2 letters from My Son Wilford jr. in England. He wrote to his Father, Mother, sister Phebe, John Benbow, & John Stockings. His letters were vary good & possessed a good spirit.

(W.W.J.T. for August 1868, Vol. 6, p. 417):

Aug 2d Sunday In company with President Young G A Smith D H Wells G Q Cannon & others we rode to Cahoons ward & held a meeting at 10 oclok. W. Woodruff Prayed & D.H. Wells spoke 33 minuts & G.A. smith 30 M, A M Musser 31 Minuts. Afternoon. W Woodruff spoke 30 Minuts, G Q Cannon 30 M, & Presidt Young spoke 58 Minuts & Meeting was dismissed. I laid hands upon John Benbow & administered to him. He has been vary sick. We returned home. Distance 20 M.

During the Evening I gave [Sister Edward Oakey] her 2d Anointing.

#### RICHARD L. EVANS HISTORY OF JOHN BENBOW

While the first part of the 13th Chapter of Richard L. Evan's book, A Century of "Mormonism" in Great Britain, Deseret News Press, 1937, p. 109, pertains to John Benbow in England, Brother Evans, for whom I have the greatest respect, also includes a paragraph of tribute to him and references to his life in Nauvoo and Utah; and this gives me a reason for including this reference at this time. He writes with feeling about Wilford Woodruff's journey to John Benbow's home, based on misinformation obtained from Matthias Cowley's book about Wilford Woodruff, which, in turn, was taken from Elder Woodruff's 1881 writings in his book, Leaves From My Journal, which I have previously discussed. I refer to this so that when we read Brother Evan's writings, we will understand why he wrote what he did thinking that he had all of the facts from a reliable source.

With this introduction in mind, we will now quote from Richard L. Evan's book, beginning with page 109 and picking up excerpts through page 115. I will include my comments in brackets.

Hill Farm, Castle Frome, Ledbury, Herefordshire - such is the mail address of the one-time habitation of Mr. John Benbow - God bless his memory! - to whom Wilford Woodruff was directed by the power of God in the early spring of 1840. It is not difficult for any stranger who has tried to find the old Benbow farmstead to believe that Wilford Woodruff would never have reached John Benbow or the United Brethren had not the Lord been his Guide.

Hill Farm just does not happen to be on the road to anywhere in particular. It lies between Worcester and Ledbury by an indirect and circuitous route, about six miles from the latter town. The nearest village - virtually a road crossing, which does not lend any dignity to the term "village" for having been applied there - is Froome's Hill, roughly a mile from Hill Farm. Froome's Hill was plaintively described by one old inhabitant as a "one-'pub' village" - which would probably correspond to the "one-horse town" of America. The same old-timer harked back with pride to the days when the village boasted two public houses instead of only one.

Froome's Hill, with its surrounding acreage, is not without distinguishing history, however. It was once the center - and a most fruitful center - of intensive "Mormon" activity. No one lives there today who personally remembers Wilford Woodruff or his associates, but the country folk even yet review tradition and unwritten history concerning "Mormon" days. Many stories, which have been oft-whispered through three or four generations, and which have gained notably in color and peculiar twist at each whispering, have now assumed strange and distorted characteristics quite out of keeping with the original versions. But considering the remarkable nature of the actual happenings it is not surprising that this should be so, after the lapse of a near-century period. The simple and truthful story, without any borrowed elaboration, has enough of romance, enough of adventure, enough of miraculous, enough of achievement and success, to hold the interest of the most indifferent reader.

[When I visited Herefordshire with my wife and daughter, Rosalie Stone, and grandson, Jonathan, we went to the St. Michael church in Castle Frome after visiting Hill Farm, and there we found a booklet for sale in the church, which we purchased. In it was one of those strange stories Elder Evans might have heard. Here it is:

The Mormon Connection with Castle Frome is rather an extraordinary one. In 1840 John Benbow, who farmed



Hill Farm, joined the Latter Day Saints, and, taking with him about 600 converts went to Salt Lake City, U.S.A., where he became a leading member of the community. An old man, William Taylor, who died some forty years ago, aged about eighty, worked all his life at Hill Farm, and was told by his parents how John Benbow had organized the United Brethren, and how they were all baptized in a pond a short distance from Hill House. For many years, a steady trickle of Mormon pilgrims came in August and September. After the last war, owing to the American forces being over here, they came the year round. They come to see the pond and occasionally a child is baptized. One unfortunate local man lost his good-looking wife, who was smuggled off to the U.S.A. and not heard of since. There are three Benbows buried in Castle Frome churchyard.

[Continuing now with Elder Evan's history]:

The descendants of those who early received the latter-day message of truth in that vicinity may well give praise and thanksgiving to the God of heaven and earth. Froome's Hill and Hill Farm were then tucked away from the world except for the few who happened to live there. Even on a more recent journey there numerous inquiries proved that inhabitants of nearby towns and cities are unable to direct the traveler to Froome's Hill Village - nor have many ever heard of the place. Only by troublesome number of direction questionings at frequent points along the road is it to be reached by strangers in private conveyance. How then, in 1840, must Wilford Woodruff, who had never before been in England, who had never heard of Froome's Hill or Castle Frome or John Benbow, who had no intention of leaving the Potteries, no intention of going south - how must he have reached John Benbow, Hill Farm, Castle Frome, Ledbury, Herefordshire? There is only one answer, and that is the right one, the one that the Lord gave him when he inquired in the town of Hanley on March 2nd, 1840: Many souls were waiting and praying for the truth.

[Of course we know now from reading Wilford Woodruff's Journal Typescript, Vol. 1, p. 483, for March 3rd and 4th, 1840, that it was not only inspiration but also John's brother, William, who accompanied him to Hill Farm.]

To fulfill the divine directions received at this time Wilford Woodruff left Hanley in the Potteries by coach on May 3rd. The first day he traveled to Wolverhampton, about twenty-six miles, and spent the night. On March 4th he completed the journey by coach

to Worcester, and from there proceeded afoot, about fifteen miles, to the home of John Benbow, where he was entertained, and where happenings of far-reaching nature quickly transpired.

John Benbow proved to be a wealthy and independent farmer who lived in a rural mansion with his good wife, Jane Benbow. The couple were childless. They were members of an independent church body that had severed relations with the Wesleyan Methodists and had taken upon themselves the name "United Brethren." There were approximately six hundred in the society - truth-seekers almost without exception.

[Wilford Woodruff's letter to the Times and Seasons written in Manchester, England, on October 7, 1840, and published in the Times and Seasons, Vol. 2, No. 9, for March 1, 1841, p. 327 states: "Mr. Thomas Kington was the superintendent of the United Brethren, whose members numbered about 400 in all, --." It was not until 1881 that Elder Woodruff gave the number as 600, to my knowledge.

Returning now to continue Elder Evan's history]:

Among their number were forty-five licensed preachers. At their disposal were many licensed meetingrooms. At their head stood Thomas Kington, a capable, sincere, truth-loving shepard of a searching flock.

The above information was imparted to Elder Woodruff on the first night of his stay at Hill Farm. Of his introduction into the worthy household of Benbow he wrote:

[Then Elder Evan's quotes Elder Woodruff's account as reported in Cowley's book, Wilford Woodruff, pp. 116-117, and then he makes these comments]:

Upon arising on the morning after his arrival Elder Woodruff informed Mr. Benbow of his desire to begin at once upon the business that brought him there - that of bearing witness of the Gospel restoration. He had not far to go nor long to wait. In the Benbow home was a commodious room licensed by law for preaching. The use of this room the worthy Mr. Benbow proffered. He did more than that - tidings were sent from farm to farm that a missionary from America would hold forth at the Benbow home that evening. Elder Woodruff continues:

[Elder Evans then quotes this paragraph from Cowley's book, Wilford Woodruff, p. 117]:

As the time drew night many of the neighbors came in, and I preached my first Gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing, as I saw that many would receive that ordinance. I afterwards baptized six hundred persons in that pool of water.

[The first six persons to be baptized were listed by Elder Woodruff in his Journal and transtyped as follows (W.W.J.T., Vol. 1, p. 379):

John Benbow /teachers/  
Jane Benbow  
Ann Bo[urn?]  
Mary Rowberg  
John Cheese /March 6 priest/

When I first read this list and compared it with Elder Woodruff's statement quoted above, I thought there was a discrepancy because of the four, other than the Benbows, there were two women named. This was possibly cleared up by Job Smith's article about the United Brethren (see Improvement Era, July 1910, p. 817) in which he states that there were several women preachers in the United Brethren organization.

Also, I have already indicated that I have been unable to verify the 600 number for baptisms; and I am convinced by the study of Wilford Woodruff's 1840 records that the number was only 64.

[We return again to Elder Evan's history]:

The punctuating points of Wilford Woodruff's ministry in the John Benbow country, and the summary of his successes, are best told in his own words:

[Then follows the Cowley quote from pages 117-119 taken from Wilford Woodruff's Leaves From My Journal, which I will not repeat here; but I will continue with a final paragraph quoted from pages 114 and 115 of Elder Evan's book, Mormonism in Great Britain.]

That John Benbow was a sincere truth-seeker was proved by means more tangible and lasting than words. To begin with he, a man of position and wealth in his farming community, humbled himself and complied with the initial requirements of the Gospel of the Master. His good works did not stop there. Without obligation



or condition he advanced three hundred pounds\* (\*Elder Evan's footnote: This number is given at a lower estimate in other accounts. It is approximate only.) to print the first British edition of the Book of Mormon. Soon after that time he emigrated to the body of the Church in America. Before so doing he left certain properties, including the Gadfield Elm chapel, for the disposal of the Church in Britain and for the benefit of emigrating poor. At a later date he was among those who stood bond for the Prophet Joseph Smith when evil-designing judges had set bail so high that they felt sure no one would guarantee it. John Benbow was also captain of fifty in the 1848 company of Brigham Young. Due to exposure suffered in being driven from their home in Nauvoo, his wife, Jane Benbow, was laid at rest in the winter of 1846-7 at Winter Quarters. He later married in 1851, Rosetta Wright Peacock, a widow, of South Cottonwood. Unto them was born in 1852 a daughter, Isabella Benbow Erickson. John Benbow sent his team and hired man six times across the plains, 1000 miles, to haul "Mormon" emigrants to Utah. He died in Provo, Utah May 12, 1874, in full faith. This Church and Kingdom has ever been better for the services of John Benbow.

This is the last that I will quote from Elder Evan's book; and as a descendant of John Benbow, I appreciate his sincere tribute to the life and work of John Benbow. However I must point out the misspelling of "Erekson", and that I have been unable to verify his statement that "he died in Provo." The death date is correct but our family knowledge is to the effect that he died in his home in South Cottonwood. We know that he was buried in what is now the Murray City Cemetery on the north side near Vine Street where there is a marker on the spot with his name on it. His wife, Rosetta, is buried next to him.

I am fairly certain that Elder Evans was misinformed about the place where John Benbow died, because the Family Group Record we have for him shows that he died in South Cottonwood, Salt County, Utah; and a written record kept by my cousin, Zelfh Erekson, reads as follows (see Arthur B. Erekson's Autobiography, Vol. 1, p. 334):

Elder Benbow assisted in building three meeting houses in Utah. He also sent his team and hired man across the plains 1,000 miles 6 times to haul the Mormon immigrants to Utah. He died May 12, 1874 in South Cottonwood.

We left Irma Erekson Holt's history of John Benbow at the point where John's daughter, Isabella, was born. It will now be in order to continue quoting from that ending (see Arthur B. Erekson's Autobiography, Vol. 1, pp. 327 and 328):

John Benbow acquired property approximately from 53rd So. to the line of the Murray City Cemetery, and from 5th East to 9th East. He began farming again. Grandmother told that when she was a little child she remembers an Indian girl came to their log cabin in terror and asked to be hidden. She was put in the flour barrel. When two Indian braves came to find her, the Benbows pointed up the creek and they ran on in that direction. She was from a different tribe and they wanted her for a slave. (Our family wondered whatever happened to the girl. One brother wondered what happened to the flour barrel. Another brother remarked that the girl was white after that.)

Great-grandfather deeded some of his property on the west side of the acreage to other people, and did not increase his holding after this time.

Brigham Young visited the Benbow's in 1862 and walked over their property with John. There was a fine spring almost to the lower end (south) on the present Mickey Riley Golf course, which in my opinion should be called the Benbow Farm Golf Course, and Brigham suggested that he build his house near by this spring. That same year John built a log room at this location. Later he added a parlor and two bedrooms, made of adobe. (This house was later stuccoed, two rooms added on, and my mother and father and we five children lived there for about eight years. Every once in a while when digging out around the property, father or his brother John, would find a wooden drain which John Benbow had built, as the land had been swampy in places. Also the remains of a fence at the north end is still there, which was made by digging a ditch, piling the soil along the one edge and planting willows on top. In England he had planted thorns on top.)

As generous as Grandfather was, at one time he reached his limit. He was asked to help build a school house, which he was glad to do. Then again, in another direction he helped build another. A third time he was called upon and he helped again. When a fourth was needed in the fourth corner of Murray district, Bishop Cahoon asked him for a contribution for the fourth time. Great-grandfather thought that was just too much.

He said, "I haven't moved and I've helped build three schools, and I don't intend to help with a fourth."

This caused some feelings between him and Bishop Cahoon. When Brigham Young came out to the ward he took this matter under consideration, said an injustice had been done to Brother Benbow and asked the men to come half way in the meeting and shake hands. This they did. A few days later Bishop Cahoon sent Brother

Benbow a half of beef. John Benbow immediately returned it.

When his daughter, Isabella was seventeen years old, she married Jonas Erikson as a plural wife. Jonas bought some of the Benbow property and grandmother Isabella continued to live there in the Benbow home. She was the mother of Rosetta Benbow Erikson, who died just before she was five years old, John Benbow Erikson, and William Benbow Erikson, who was my father. John had three sons, and William, four sons and one daughter.

John Benbow was born in 1800, in England, and died May 12, 1874. His grave was the first grave dug in the Murray City Cemetery, but some one else was buried before he was. Great-grandmother Rosetta, who was born Sept. 1, 1819 at Hartford, Conn., moved to California after her husband died, taking her daughter Mary with her. She lived there until March 17, 1894, when she passed away.

An observation about Irma's statement that Grandmother Erikson was 17 years old when she married Jonas Erikson as a plural wife, is that she was actually only sixteen on August 30, 1869, when she was married and would not have been 17 until October 28th, while Jonas was 45 and the father of 7 children by his first wife, 3 of whom had died at an early age before he married Isabella Benbow.

It was not unusual for those times in Utah, for a father to make arrangements for his young daughter to marry a man of good character who had other wives and children; and I presume that John Benbow made the arrangements with his friend and neighbor, Jonas Erikson, to marry his daughter, Isabella, whom he dearly loved and wanted only the very best for her future happiness. If he did promote this union, he did not make a mistake; for my Grandmother accepted it with dignity and never uttered a word of complaint that I know of, and became an honored mother in Zion.

An example of what I have just mentioned can be found in Wilford Woodruff's Journal Typescript, Vol. 5, beginning with p. 22 where he recorded the following for January 23, 1857:

<I spoke to President Young about my daughter Phebe. He did not wish to take any more young wives but would see that she was take up in due time.>

Phebe was only 14 then and did not turn 15 until March when Wilford Woodruff recorded (W.W.J.T. for March 4, 1857, Vol. 5, p. 29):

This is my daughter Phebe's birth day. She is 15 years old this day.



For January 27, 1859, which was about 2 years later we find this entry (W.W.J.T., Vol. 5, p. 279):

I conversed with Brother Snow upon the good of his taking Phebe for his wife,

A little over two months later, this entry appears (W.W.J.T. for April 4, 1859, Vol. 5, p. 323):

Elder Lorenzo Snow Called at my house And in company with him and Mrs P.W. Woodruff and my daughter Phebe Amelia I went to President Brigham Youngs and he sealed Phebe Amelia Woodruff to Elder Lorenzo Snow. He took supper with his family at my house. Sister Smoot was also present.

#### OTHER OBSERVATIONS ON JOHN BENBOW'S DEATH

We do not have a record of the cause of his death. Grandmother Erekson simply stated that he was ill for about a year before he died (See Arthur B. Erekson's Autobiography, Vol. 1, p. 313). Perhaps he was just worn out in trying to make a living at farming in a place where farming conditions were entirely different than anything he had experienced before. And his money resources must have been almost completely exhausted, or he would never have lived in log and adobe homes from the time he entered the Salt Lake Valley until his death - a period of twenty-six years. There were no buildings or fences or cleared land or irrigation or drainage ditches on the property he homesteaded when he arrived and he had to provide them; and he did it mainly by his own physical efforts while he continued to answer the calls for teams and wagons to haul stone for the temple construction and for emigrating Saints from the Missouri to Salt Lake.

We never heard any stories about John Benbow wearing broadcloth coats or velvet jackets, or driving fine carriages behind prancing horses; or attending the theater in Salt Lake; but we did learn about the work he did on his farm and saw the results of it. There were only a few acres that could be cultivated and irrigated, and some of those were so heavily laden with alkali that crops grew only sparsely. But he kept livestock and used the manure from them to fertilize and improve the soil he had to work with; and it was real taxing, physical toil!

In spite of his reduced circumstances, he still had authorities wanting money from him. My grandmother Erekson told me about Brigham Young coming to see her father to borrow money from him. He was very ill in bed at the time and told Brigham to go to his trunk in the other room and help himself.

Grandmother told this to show how her father had complete faith and trust in President Young. However, I suspect that

there were other elements to it, including the idea that he wanted Brigham to know that there wasn't much left for anyone anymore.

PROPERTY OWNED BY JOHN BENBOW AT THE TIME OF HIS DEATH

In my search for land records I found an entry in Book I, pp. 202 and 203 of a transfer of property from John Benbow to his wife by means of a will for love and affection on March 26, 1874, which was about two months before his death. This would indicate that he was then very seriously ill.

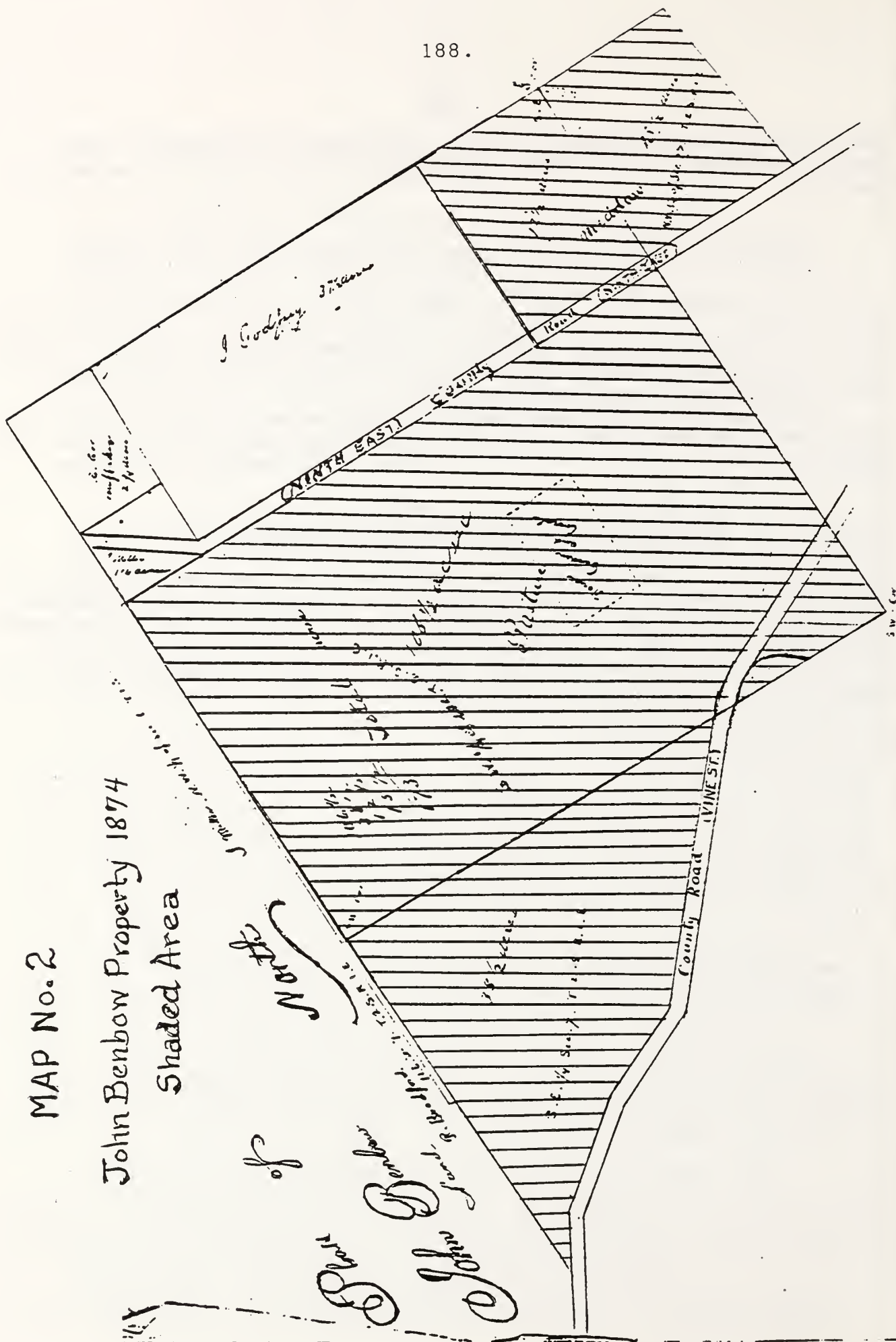
Four months after his death, on September 15th of that year, there was another entry showing a warranty deed for property from Rosetta Benbow, John's widow, to Jonas Erikson, his son-in-law, for the sum of \$5,000.

On a copy of one of the old maps supplied by my cousin, Will Erikson, I have shaded in the area which I have assumed was transferred to Rosetta Benbow. I have numbered this Map No. 2. On Map No. 3, I have shaded in the area I assume was transferred from Jonas Erikson in 1881 by will to his widow Isabella Benbow Erikson. Additional research may reveal a need to change some of the boundaries; but I believe those shown are fairly accurate. It appears that he owned about 173 acres when he passed away (See Map No. 2).

MAP No. 2

John Benbow Property 1874

## Shaded Area







A surprising thing to me is that, to my knowledge, there was no acknowledgment by a general authority, of his death and burial. Wilford Woodruff, Brigham Young, and John Taylor were all living and active at that time in May 1874. I have searched the publications for that month and the following one or two months for the name of John Benbow, including the Journal of Church History, Deseret News, Improvement Era, and Millennial Star, and in vain. I have also gone through Wilford Woodruff's Journal Typescript and have not found it.

I did find that it was a time of great activity in organizing the wards and stakes into the United Order; and Wilford Woodruff was in northern Utah and southern Idaho for that purpose. They were also involved with their own very large families as well as with Church and political problems; so it is easy to see why John Benbow's passing was not one of great moment to them.

Even our own family records are very meager and we have only Grandmother Erekson's simple statement (See Arthur B. Erekson's Autobiography, Vol. 1, p. 313):

In the spring of '74 after a year's illness my father died --.

The South Cottonwood Cemetery has a one-line record (See Microfilm No. 874072 for Murray City formerly South Cottonwood Cemetery, p. 24):

John Benbow b. 1 April 1800 Hereford, Grendon Court, Eng. d. May 12 1874.

#### JOHN BENBOW'S PRIESTHOOD LINE OF AUTHORITY

John Benbow was baptized in a pool on his Hill Farm, March 6, 1840, by Wilford Woodruff, and was confirmed by him two days later on Sunday, March 8th in his home on Hill Farm where there was a large congregation in meeting.

He was ordained a Teacher by Brigham Young and Wilford Woodruff at a meeting held at Standley Hill, Herefordshire, April 22, 1840.

He was ordained an Elder some time between April 22, 1840, and before or on June 21st of that year. We do not know when, where or by whom; but we do find that Wilford Woodruff recorded his name in his journal (W.W.J.T., Vol. 1, pp. 463 and 465) as Elder John Benbow in two places in the minutes for the conference held at "Standly Hill Castle Froome Herefordshire England on the 21st of June AD 1840."

He was ordained an High Priest by Hyrum Smith when he received his Patriarchal Blessing from him in Nauvoo, Illinois, on February 2, 1842 (See Arthur B. Erekson's Autobiography, Vol. 1, p. 329):

--therefore, in the Lineage of Joseph, in the Tribe of Ephraim, upon the Land of Joseph, with their blessings from Jacob, shall crown your days, for you shall be blest upon the land, to long enjoy it, with Health & length of Days, if Faith fail not, in your House & in your Habitations, in your incomings & outgoings, in Basket & in Store, with fields Flocks & folds, with a Heart of Gratitude & appreciation, & philanthropy, & in power of the Holy Priesthood, which Priesthood I place upon your Head, for your benefit in due time, to bear Testimony & claim the promise which is due according to the Magnanimity of your Lineage, & Faith of your Father, which shall place you upon Mount Zion with the Hundred & forty & four Thousand, to Sing the Song that shall be given according to the Seal that shall be on your Forehead, therefore, I ordain you an High Priest after the Order of Melchisedec, --.

#### JOHN BENBOW'S VICARIOUS WORK FOR THE DEAD

While living in Nauvoo, John Benbow performed his first ordinances for the dead; and Wilford Woodruff recorded it in his journal (See W.W.J.T. for may 30, 1842, Vol. 2, p. 178):

I also Baptized Br. John Benbow for six of his dead Kindred Also Sister Jane Benbow for six of her dead friends.

On July 20, 1870, John Benbow was baptized in Salt Lake City for the following (See Isabella Benbow Erekson's Temple Record Book, No. 2, pp. 1-5):

NAME OF DEAD	WHEN BORN	WHERE	DIED HEIR/PROXY	RELATION
Prestwood Benbow		Herf. Eng.	Heir	Nephew
James Benbow		" "	"	"
John Benbow		" "	"	Cousin
Humphry Benbow		" "	"	2nd Cousin
James Benbow		" "	"	Cousin
Benjamin Jones		" "	"	Gd. Son
James Jones		" "	"	Dist. Rel.
Benjamin Jones		" "	"	Nephew
Consider Wright		Springf. Mass.	Proxy	Son in law
Charles Henry Wright	1827	Hartf. Conn.	"	Br. " "
Thomas Benbow	1753	Eng. 1805	Heir	Son
Joseph Benbow		Herf. Eng.	"	Brother
Humphrey Benbow		" "	"	Nephew
John Benbow		" "	"	Cousin
Charles Wright		" "	Proxy	Gd. Son in law



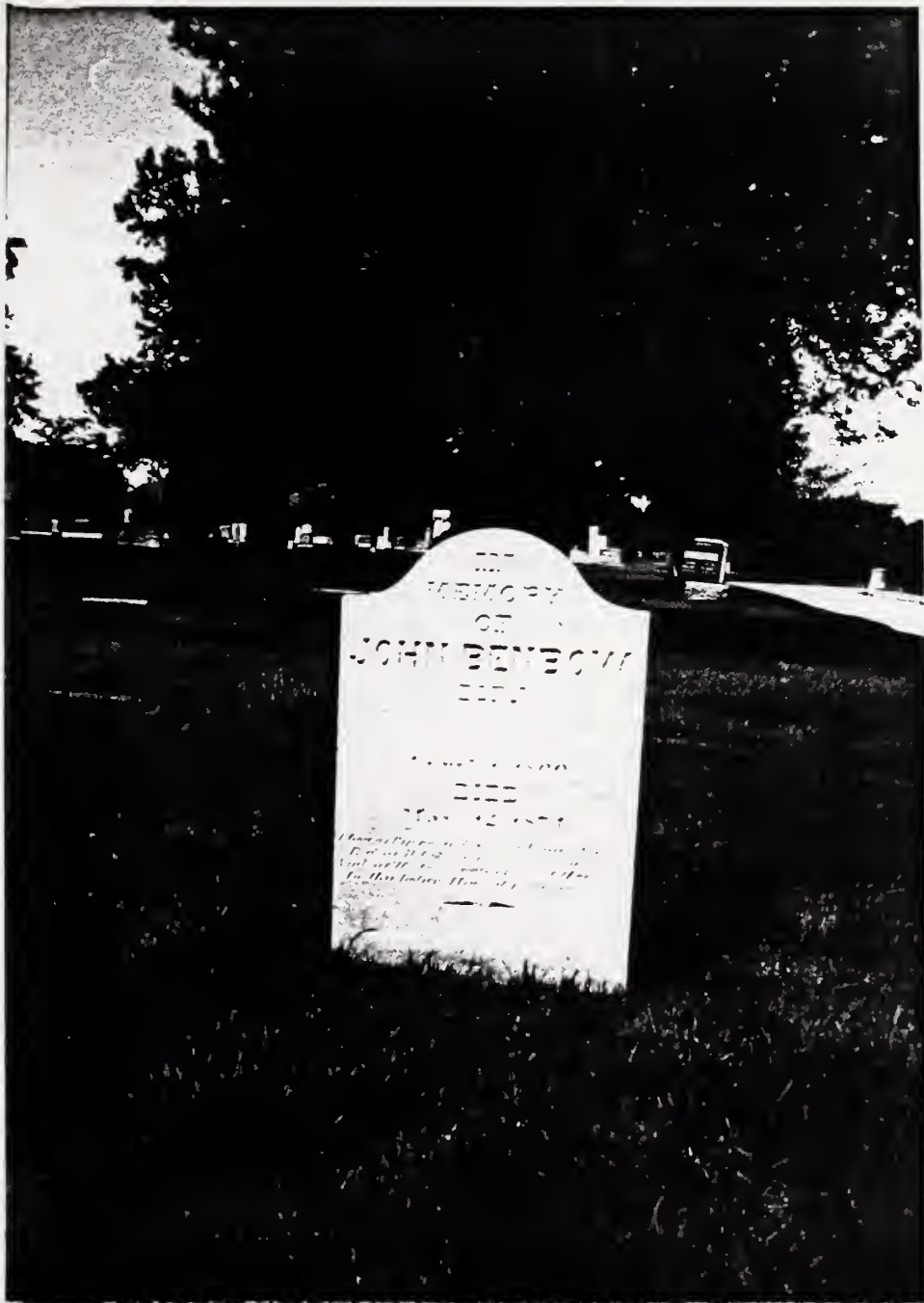
On September 7, 1870, John Benbow was baptized for:

NAME OF DEAD	WHEN BORN	WHERE	DIED HEIR/PROXY	RELATION
Prestwood Benbow		Herf. Eng.	Heir	Gd. Son
Thomas Benbow		Wörch. "	"	Brother
Samuel Beavin		" "	Proxy	Br in law
Joseph Moumford		" "	"	" " "
William Moumford		Herf. Eng.	"	Friend
John Gardner		" "	"	Cous in law
Thomas Gardner		" "	"	Dst. Relation
Timothy Wimbridge			Heir	Nephew
Daniel Dart			Proxy	Neph. in law
Calvin Dart			"	Cousn. " "
Hiram Turner		Herf. Eng.	Heir	Dist. Rela.
George Maun		" "	Proxy	" "
James Jinks		" "	"	Friend
John Jinks			"	"

On November 8, 1871, John Benbow was baptized for:

Richard Gardner	Herf. Eng.	Heir	Dist. Rel
John Freeman	" "	"	" "
John Freeman Jun.	" "	"	2 Cous in law
Gd father Dart		Proxy	Gd Son " "
John Drew		"	Friend
John Bishop Sen.		"	"
John Bishop Jun.		"	"
John Barnaby Sen.		"	"
John Barnaby Jun.		"	"
James Gardner		"	"
Philip Morris Sen.		"	"
Philip Morris Jun.		"	"
Francis Drew		"	"
Edward Morris		"	"

JOHN BENBOW'S GRAVESTONE  
MURRAY CITY CEMETERY



HE WAS BURIED HERE SHORTLY AFTER HIS DEATH MAY 12, 1874  
HE WAS THE FIRST ADULT BURIED IN THIS CEMETERY





## CHAPTER 12: A SUMMATION

In my research and study as I have compiled this history of my great-grandfather, I have gradually developed a sincere respect for him as an humble man of solid character, and with the ability to think and act and work with great intensity, which resulted in remarkable contributions to the growth of God's kingdom here on this earth.

Like my father, his grandson, he was raised by a good woman who taught him obedience to authority and a firm regard for order and fairness and justice, as well as a reliance on the Bible as a final authority for measuring truth and righteousness.

As the tenth child of a family of eleven, and as a fatherless boy at the age of five, he must have learned how to work from his mother and his older brothers and sisters, which was such a thorough education that at 18 years of age he could perform so well as a laborer that his employer doubled his wages after the first year and again after the second. During those early years working for someone else he was able to live so economically that he could save enough to rent a hop farm and go out on his own.

By the time he was twenty-six, he felt he was in a position to care for a wife, and chose a woman eight years older who must have attracted his attention because of her intellect and wisdom and economy, as was later attested to by Hyrum Smith when he gave her a patriarchal blessing in 1842.

With such a companion he made great progress toward financial security so that he could obtain a "freeholder" lease on the "Hill Farm", with a good house to live in and about 300 acres to cultivate under his direction.

At some point, we do not know exactly when, he joined a group that was to become the United Brethren. We assume that it was previous to December 12, 1833, when he signed an application for a license to use his home for Protestant religious services. He had previously become a supporter of Thomas Kington whose views on religion matched his own, so that John and Jane provided food and lodging for him, as well as a place to conduct services for his followers. They rejected the teachings of both the Church of England and the Wesleyan Methodists and participated in organizing the United Brethren which taught the doctrines of the Lord Jesus Christ as found in the Bible.

Both John and Jane were then ready to receive the Restored Gospel as they learned of it from Wilford Woodruff, so much so, that they were the first of the United Brethren to be baptized within forty-eight hours after Elder Woodruff arrived at their home; and they remained loyal to it and its leaders throughout the remainder of their lives, although they were sorely tried at various times and places.

While John and Jane had no living children of their own, they fostered four nieces and nephews - a boy and a girl from John's side and the same from Jane's side of the family. They cared for them through their teenage years until they were married, including taking them with them from England to Nauvoo in America. They also cared for Wilford Woodruff's son, Wilford, for a year and a half while the Woodruffs were on a mission in England, demonstrating their love and concern for children who were in need of special attention.

It was Wilford Woodruff who labeled John a "wealthy" farmer, and this has caused others to over-emphasize this to unreal proportions in their writings. However, I believe he was only relatively wealthy and his wealth in money was soon distributed to others after he joined the Church, so that he was left to live out the last twenty-six years of his life with the meager income he could secure from cultivating a few acres of rather poor soil, and the raising of livestock on equally poor pastures which consisted mainly of salt and wire grass. I know because I lived on those acres and saw how the crops grew even with the best of care.

However, he was not poor in blessings; for after Jane died he found a good wife who loved and cared for him and bore his only child to live to maturity, a little daughter who became a source of joy to him to his dying day. This daughter, Isabella, responded to his counsel and gloried in the teachings of the Bible and the Book of Mormon and married the man her father wanted her to marry and carried on in the traditions of her father. Thus he has become immortal when, otherwise, his blood-line would have ended with his death on May 12, 1874.

By distributing his wealth of "things" of this world, he was brought close to his daughter and became a powerful influence for good in her life, and as a result, she raised two sons who, in turn, became great fathers to descendants who have blessed all the continents of the earth with knowledge of the Restored Gospel of Jesus Christ.

Today we honor John Benbow, not for his generosity in distributing his gold, but for giving his life as a father to the spiritual education of a daughter of superb qualities which we recognize as indispensable for the well-being of the hundreds who have now inherited at least some of those traits and qualities that are essential for gaining eternal life in our Heavenly Father's Kingdom.

### MY TESTIMONY

I cannot feel satisfied in closing this history of my great-grandfather, John Benbow, without adding my testimony to the reality and significance of the main motivating factors in his life, which were his testimony that the Bible and the Book of Mormon were divine in origin and that they contain the true directions for life here on this earth; and that the Prophet Joseph Smith restored the Gospel of Jesus Christ in this dispensation through divine guidance; and that living its principles is the one and only way to true happiness. His life was a testimony of the truthfulness of these statements.

I declare that the Spirit has borne witness to me that these things are true: that God lives, that Jesus is the Christ and that Joseph Smith, although he was human and made mistakes, was directed by them and that they have and will continue to direct me in my course of thinking and acting as long as I live, if I will but keep the commandments and live worthy of their blessings; and I declare this in the name of our Lord and Savior, Jesus Christ. Amen.



PUBLICATIONS ABOUT OR REFERRING TO JOHN BENBOW

1. Wilford Woodruff's Journal Typescript, Volumes 1, 2, 3, 4, 5, 6 and 7. Signature Books, Midvale, Utah, 1983 (Covers period of 1840 to 1870.)
2. Millennial Star, Vol. 1, No. 3, July 1840.
3. Times and Seasons, Vol. 2, No. 9, March 1, 1841. Nauvoo, Illinois, pp. 327, 328, 300, and 331.
4. Leaves From My Journal, Third Book of Faith-Promoting Series by President Wilford Woodruff, Juvenile Instructor Office, Salt Lake City, Utah, 1881 and 1882.
5. Historical Record, Vol. 6, 1887, by Andrew Jenson, pp. 222 and 223. (John Benbow's Affidavit on Plural Marriage.)
6. John Taylor Journal by Brigham Young University Studies, Vol. 23, Summer 1983, No. 3, pp. 38, 52, 81, 85, and 88.
7. Wilford Woodruff: History of His Life and Labors, by Matthias Cowley, published 1909.
8. Journal History of the Church, on microfilm at Harold B. Lee Library, Brigham Young University.
9. History of the Church by Joseph Smith, Deseret Book Company, Salt Lake City, Utah, 1948. Vol. IV, pp. 122, 131, 138, 139, 150, 188, and 502. Vol. V, pp. 12 and 21. Vol. VIII, pp. 473, 474, and 625.
10. Improvement Era, July 1910. Vol. XIII, No. 9, pp. 819-823. Article entitled "The United Brethren" by Job Smith.
11. A Century of "Mormonism" in Great Britain by Richard L. Evans, Deseret News Press, 1937, pp. 109-117.
12. Manuscript History of Brigham Young, 1846-1847. A reprint in book form of the Manuscript History of Brigham Young as published in Volumes 25 and 26 of the Millennial Star, by Eldon Jay Watson, pp. 73, 74, 76, 79, 80, and 465.
13. Manchester Mormons, William Clayton's Journal, 1840-1842. Edited by James B. Allen and Thomas G. Alexander, Peregrine Smith, Inc., Santa Barbara and Salt Lake City, pp. 191, 196, and 204. (This is a record of the journey of the Saints, with whom the Benbows were traveling from Liverpool, England, to Nauvoo, Illinois, September 8, 1840, to November 24 of that year.)
14. Here is Brigham, by S. Dilworth Young. Brigham Young--the Years to 1844, pp. 251-253 and 262-265.



15. Exodus to Greatness: The Story of the Mormon Migration, by Preston Nibley. Deseret News Press, Salt Lake City, Utah, pp. 276-277.
16. Intimate Disciple: A Portrait of Willard Richards, by Claire Noall, University of Utah Press, 1957, pp. 259, 268, and 431.
17. Church News, April 30, 1955. Article, "Missionaries Visit John Benbow Farm." With pictures.
18. Church News, October 25, 1958. Two pages of an article and 6 pictures (by J. Malan Heslop) with the title, "Old Benbow Farm".
19. Church News, May 31, 1975. Article on the last page entitled, "Historical Vignettes: The Referral Method." by James B. Allen.
20. The Ensign, December 1979. Article with 5 pictures about John Benbow.
21. Church News, December 14, 1986. Benbow Home picture in color on the front cover. Also centerfold two-page map with location of John Benbow farm by V. Ben Bloxham and Del Van Orden. Boxes on the map tell what happened at various locations. Pages 8-9.
22. Ensign, January 1987. Article with Pictures, "Harvest in Herefordshire", by David J. Whittaker with notes about sources. David J. Whittaker is university archivist at Brigham Young University. The Richard Murray painting of Wilford Woodruff cleaning out the Pool for baptizing is shown in reverse from the same picture in the Ensign for November 1978. Also pictures of the Gadfield Elm Chapel, Pool on John Benbow Farm and a map showing Herefordshire, Gloucestershire, Worcestershire, and Staffordshire.
23. Church News, May 16, 1987. 150th Anniversary of the Church in the British Isles. "Searchers Find Light and Truth". Article by V. Ben Bloxham, an associate professor of history and historian of the British Isles Anniversary Committee. Pages 8 and 11, with pictures of John Benbow home by J. Malan Heslop. Also a second article entitled "Video Depicts Success in Britain" Benbow's Farm Turned Back 150 Years." Page 6. Also a box telling about the David Winter ceramic miniature of the John Benbow home.
24. Arthur B. Erekson Autobiography, January 1986. Vol. 1, pp. 310-366.
25. Castle Frome: Its Ecclesiastical treasures and Interesting Tibits of Local History Compiled by Brigadier K.A. Lindsay and The Revd. P.A. Guiver. Designed and Printed by St. Owens Press, Hereford, 1977
26. Truth Will Prevail, by Editors V. Ben Bloxham, James R. Moss and Larry C. Porter. Copyright 1987 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints.

## SECTION TWO

# JOHN BENBOW'S DESCENDANTS









JOHN BENBOW  
1800-1874

HONORED PIONEER

PATRIARCH OF A FAMILY OF GRATEFUL DESCENDANTS WHO REMEMBER HIM FOR HIS LIFE OF SERVICE TO OTHERS AND HIS EXAMPLE OF LIVING THE PRINCIPLES OF THE GOSPEL OF JESUS CHRIST THROUGHOUT HIS DAYS HERE ON THIS EARTH, FOR WHICH HE WILL RECEIVE A JUST REWARD THROUGHOUT ETERNITY. WE WILL EVER STRIVE TO BE FOUND WORTHY TO BE CALLED HIS SONS AND HIS DAUGHTERS.



## Family Group Record

Page of

LDS ORDINANCE DATA

B = Baptized E = Endowed  
S = Sealed to spouse P = Sealed to parents

Husband's name		John BENBOW		Date		Temple	
Born	1 Apr 1800	Place	Grendon-Warren, Herefordshire, England	B	6 Mar 1840		
Chr.	3 Apr 1800	Place	Grendon Bishop	E	17 Dec 1845	Nauv	
Mar	3 Sept 1851	Place		S	18 Sept 1857	End H	
Died	12 May 1874	Place	South Cottonwood Salt Lake Utah	P			
Bur.		Place	Murray City Cemetery Murray Utah				

Father	Thomas BENBOW	Mother	Ann JONES
Husband's other wives 1) 16 Oct 1826 Jane HOLMES 2) 26 Jan 1846 Agnes TAYLOR 4) Elizabeth HOLMES 5) Charlotte SPENCER 6) Mary DART			

Wife's name		Rosetta WRIGHT		Date		Temple	
Born	1 Sept 1819	Place	Hartford, Hartford, Conn	B	8 Sept 1844		
Chr		Place		E	10 Mar 1854		
Died	17 Mar 1894	Place		P			
Bur	Mar 1894	Place	Murray City Cemetery S.L. Murray Utah				
Father	Consider WRIGHT	Mother	Phoebe DART				
Wife's other husbands Jan 1838 Thaddeus KING 2) William or George PEACOCK							

Children	List each child (whether living or dead) in order of birth	Date	Temple
----------	--	------	--------

1 Sex	Name	Isabella Markham BENBOW	Spouse	Jonas EREKSON
Born	28 Oct 1852	Place	South Cottonwood, Salt Lake, Utah	B 2 Nov 1862
Chr.		Place		E June 1866
Mar	30 Aug 1869	Place		S
Died	3 May 1914	Place	South Cottonwood, Salt Lake, Utah	P

2 Sex	Name	Daughter BENBOW	Spouse	
Born	Spring 1858	Place	American Fork, Utah, Utah	B Infant
Chr.		Place		E
Mar.		Place		S
Died	Spring 1858	Place	American Fork, Utah, Utah	P

3 Sex	Name	John BENBOW	Spouse	
Born	1859	Place	South Cottonwood, Salt Lake, Utah	B Infant
Chr.		Place		E
Mar.		Place		S
Died	1859	Place	South Cottonwood, Salt Lake, Utah	P

4 Sex	Name	Son and Daughter BENBOW	Spouse	
Born	Twins	Place	South Cottonwood, Salt Lake, Utah	B Infants
Chr		Place		E
Mar.		Place		S
Died	Infants	Place	South Cottonwood, Salt Lake Utah	P

☐ Check here if additional children are listed on reverse side.

## Additional Information

## Record on the back:

- Sources of information
- Other marriages, sealings, and explanations

Check the box for one of the following options (applies to all names submitted on this form).

- ☐ **OPTION 1 — FAMILY FILE** Send all names to my family file at the \_\_\_\_\_  
 Temple. I will provide proxies for ☐ Baptism ☐ Endowment ☐ Sealing  
 I understand that ordinances not checked will have proxies assigned by the temple
- ☐ **OPTION 2 — TEMPLE FILE** Send all names to any temple and assign proxies for all approved ordinances.
- ☐ **OPTION 3 — ANCESTRAL FILE** Send all names to the Ancestral File. (You must include a pedigree chart or required form.) No ordinances will be done.

Name and address of person submitting form

Arthur B. EREKSON

175 E 4635 N

Provo, Utah 84604

Phone ( ) 226-3179 Date prepared 9-3-87

Stake/Mission

Stake/Mission unit no

Relationship of above to

Husband G-G Son

Wife



## JOHN BENBOW DESCENDANTS

## FIRST GENERATION

JOHN BENBOW -----	ROSETTA WRIGHT
April 1, 1800 - May 12, 1874	Sept. 19, 1819 - Mar. 17, 1894
FARMER	
PIONEER	
BENEFACTOR to many CHURCH LEADERS and FRIENDS	
MEMBER OF GOVERNING COMMITTEE of the UNITED BRETHREN IN ENGLAND	
CLERK OF THE FROOMS HILL CONFERENCE of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS - July 1840	
IN CHARGE OF THE FROOMS HILL CHURCH of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS - July 1840	
CAPTAIN of 50 in the 1848 BRIGHAM YOUNG COMPANY OF PIONEERS on their journey from WINTER QUARTERS to the SALT LAKE VALLEY	

## CHILDREN -- FIRST GENERATION

ISABELLA MARKHAM BENBOW	OCTOBER 28 , 1852
DAUGHTER (Died as infant)	SPRING 1858
JOHN BENBOW (Died as infant)	1859
SON AND DAUGHTER (Twins died as infants)	?

JOHN BENBOW DESCENDANT

FIRST GENERATION

TWO VIEWS OF ISABELLA MARKHAM BENBOW







JOHN BENBOW DESCENDANTS  
THROUGH ISABELLA MARKHAM BENBOW EREKSON  
FIRST AND SECOND GENERATIONS

ISABELLA MARKHAM BENBOW EREKSON ----- OCT. 28, 1852 - May 3, 1914  MARRIED AUGUST 30, 1869  PRESIDENT YOUNG WOMEN'S ORGANIZATION FOR ALMOST THIRTY YEARS  FARM OPERATOR	JONAS EREKSON JAN. 7, 1827 - JAN. 4, 1881  RANCHER - HORSES, CATTLE AND SHEEP GENERAL STORE OWNER PIONEER ONE OF 7 PRESIDENTS OF 70's 73rd QUORUM OF SOUTH COTTON- WOOD ORGANIZED MAY 1866
---	--

CHILDREN - SECOND GENERATION

	BORN	DIED
ROSETTA BENBOW	APRIL 18, 1872	JAN. 19, 1877
JOHN BENBOW	SEPT. 25, 1874	NOV. 12, 1965
WILLIAM BENBOW	JAN. 17, 1879	JAN. 12, 1947





JOHN BENBOW DESCENDANTS  
1800-1874

FIRST GENERATION

ISABELLA MARKHAM BENBOW EREKSON  
1852-1914

SECOND GENERATION

WILLIAM BENBOW EREKSON  
1879-1947

JOHN BENBOW EREKSON  
1874-1965





JOHN BENBOW'S DESCENDANTS  
THROUGH ISABELLA MARKHAM BENBOW EREKSON  
AND  
JOHN BENBOW EREKSON  
SECOND AND THIRD GENERATIONS

JOHN BENBOW EREKSON -----	MARGUERITE ELIZABETH OBERLANDER EREKSON
TEMPLE MARRIAGE JUNE 22, 1904	
SEPT. 25, 1874 - NOV. 12, 1965	FEB. 13, 1880 - OCT. 8, 1943
FULL-TIME MISSION CENTRAL STATES	RELIEF SOCIETY PRESIDENT SOUTH
PRESIDENT SOUTH COTTONWOOD WARD	COTTONWOOD WARD
Y.M.M.I.A.	BOARD MEMBER COTTONWOOD STAKE
BISHOP'S COUNSELOR SO. COTTONWOOD	RELIEF SOCIETY MANY YEARS
WARD	HELPED TO ESTABLISH COTTONWOOD
PATIRARCH COTTONWOOD STAKE	MATERNITY HOSPITAL IN MURRAY
GAVE 628 PATRIARCHAL BLESSINGS	SEAMSTRESS WITH OWN BUSINES AT 15
SHEEP RANCHER	YEARS OF AGE.
PART OWNER AND OPERATOR OF GENERAL	MADE AND DISTRIBUTED BURIAL CLOTHES
STORE	FOR COTTONWOOD STAKE MANY YEARS
SUCCESSFUL TROUT FARMER	YARD GOODS BUYER FOR GENERAL STORE
SUCCESSFUL DAIRY FARMER	LOYAL HUSBAND HELPER & HOMEMAKER

CHILDREN -- THIRD GENERATION

REID BENBOW EREKSON	APRIL 9, 1905
ARTHUR BEAU EREKSON	JUNE 25, 1906
JOHN ARION EREKSON	MARCH 24, 1911





JOHN BENBOW DESCENDANT  
SECOND GENERATION  
THROUGH ISABELLA MARKHAM BENBOW EREKSON  
JOHN BENBOW EREKSON





JOHN BENBOW'S DESCENDANTS  
 THROUGH JOHN BENBOW EREKSON  
 THIRD AND FOURTH GENERATIONS

REID BENBOW EREKSON ----- EVELYN MAY OLSON  
 TEMPLE MARRIAGE

APRIL 9, 1905	OCTOBER 12, 1909
B.A. UNIVERSITY OF UTAH DRAMA	COSMETOLOGIST
FULL-TIME MISSION NORTHERN STATES	VIOLINIST
GRADUATE STUDIES & PART-TIME TEACHING	PROFESSIONAL ACTRESS
UNIVERSITY OF MINNESOTA DRAMA & RADIO	LIBRARIAN
PROFESSIONAL ACTING AND DIRECTING	
MANAGING DIRECTOR FORT WAYNE CIVIC	
THEATER	
DIRECTOR SALES TRAINING CENTRAL SOYA	
COMPANY DECATUR INDIANA	
DIRECTOR BELLMONT HIGH SCHOOL THEATER	
DECATUR INDIANA	

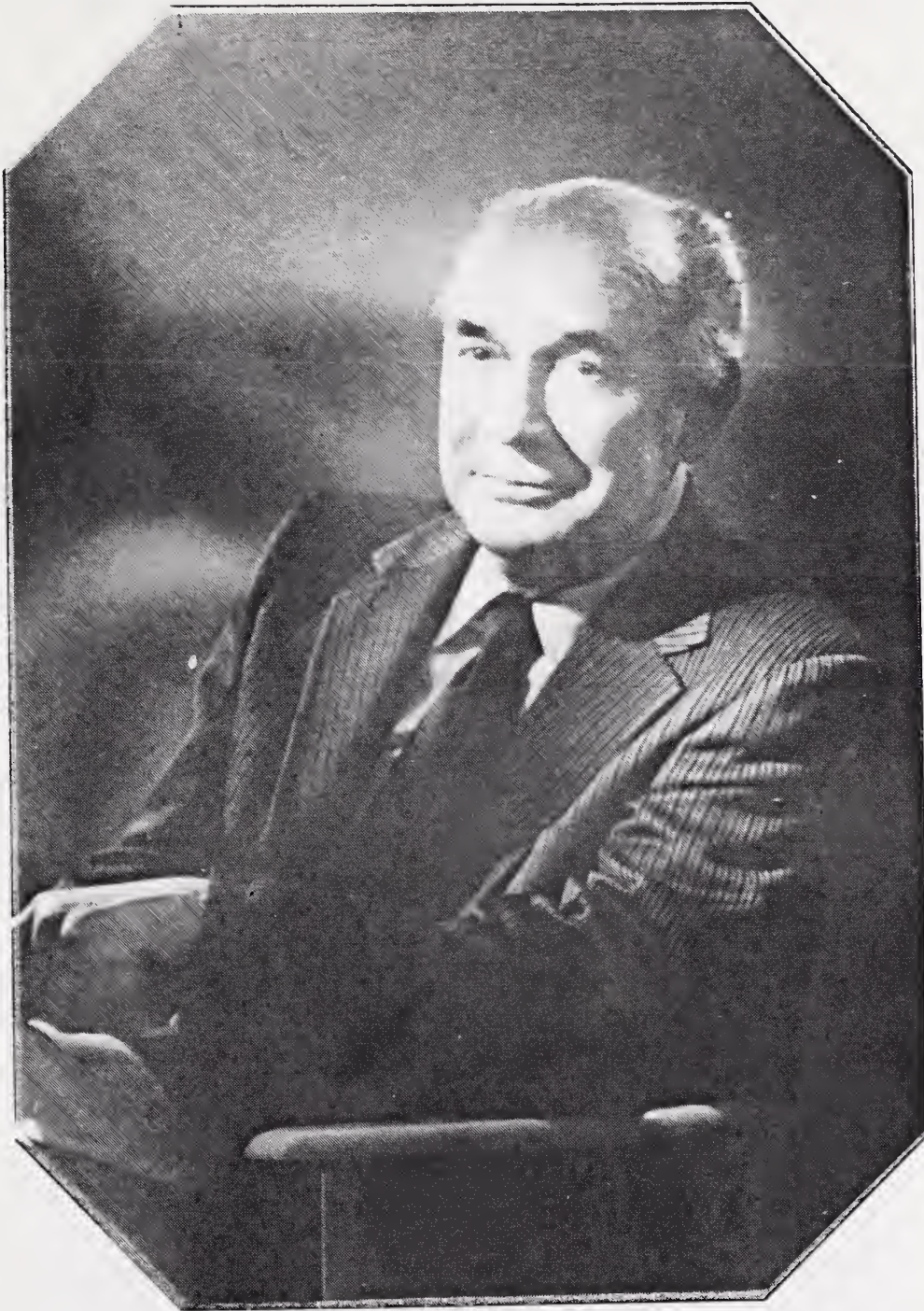
CHILDREN -- FOURTH GENERATION

SANDRA KAY	JUNE 26, 1931
GARY BENBOW	AUGUST 28, 1933
GRETA MARGUERITE	JUNE 21, 1937
TAYA EVELYN	JULY 31, 1943





JOHN BENBOW DESCENDANT  
THIRD GENERATION  
THROUGH JOHN BENBOW EREKSON



REID BENBOW EREKSON 1905-

B.A. UNIVERSITY OF UTAH DRAMA  
FULL-TIME MISSION LDS CHURCH NOTHERN STATES MISSION  
GRADUATE STUDIES AND PART-TIME TEACHING U. OF MINNESOTA DRAMA  
AND RADIO  
MANAGING DIRECTOR FORT WAYNE CIVIC THEATER  
DIRECTOR OF SALES TRAINING FOR CENTRAL SOYA COMPANY  
DIRECTOR BELLMONT HIGH SCHOOL THEATER DECATUR, INDIANA





SANDRA KAY EREKSON - ROBERT FREDRICK MUTSCHLER  
 December 28, 1925  
 B.S. Purdue  
 Banking - Retired

Kristine Ann  
 July 26, 1952

Robert Frederick, Jr.  
 December 15, 1954  
 B.A. Purdue  
 Landscaping company partner (Ft. Wayne)

Randall Reid  
 December 11, 1959

KRISTINE ANN MUTSCHLER - JOHN RICHARD PAYNE  
 B.A. Purdue Univ. July 5, 1951  
 B.S. Purdue Univ.  
 M.D. Indiana University  
 Practicing in Indianapolis

Amanda Ann  
 January 27, 1978

Andrew Jordan  
 September 10, 1981

Allison Kristine  
 October 30, 1983

RANDALL REID MUTSCHLER	-	DIEDRE LEHMANN
B.A. Indiana Central		May 20, 1961
Territorial Supervisor		B.A. Ball State Univ.
Trucking Firm		Physical Therapist
Rockford, IL		Rockford, IL

GARY BENBOW EREKSON - JANICE ELAINE AUMANN  
 B.S. U.S. Coast Guard Academy January 15, 1942  
 M.B.A. Harvard Business School  
 Vice President, Chief Financial  
 Officer of CTS Corporation  
 Elkhart, IN

Cameron Benbow  
 July 25, 1962

Craig William  
 November 18, 1965  
 Pre-med DePauw University

Christopher Reid  
 June 5, 1970

CAMERON BENBOW EREKSON	-	AUDREY ANN BECHER
BS Electrical Engineering		B.S. Finance
Rose Hulman		Cost Accounting
MBA Purdue Krannert		Russell Stover Candies
Business School		Clarksville, VA
Burlington Industries		
High Potential Training Pgm.		
Clarksville, VA		

JOHN BENBOW'S DESCENDANTS  
FOURTH AND FIFTH GENERATIONS THROUGH REID BENBOW EREKSON  
GARY BENBOW EREKSON FAMILY



CRAIG WILLIAM EREKSON

CHRISTOPHER REID EREKSON

AUDREY ANN BECHER EREKSON

CAMERON BENBOW EREKSON

JANICE ELAINE AUMANN EREKSON GARY BENBOW EREKSON





GRETA MARGUERITE EREKSON - ROGER H. SCHNEPF  
 November 18, 1928  
 B.A., M.A., PHD from  
 Purdue in Education  
 Administration  
 Presently Superintendent  
 of Schools, Huntington  
 County, Indiana

Julie Lynne  
 June 4, 1957

Eric Reid  
 July 29, 1960  
 B.A. DePauw University  
 Commercial Real Estate  
 Dallas, TX

JULIE LYNNE SCHNEPF - KENT FARNSWORTH  
 B.A. Southern Methodist November 22, 1952  
 Associate Producer of TV Phi Beta Kappa, Univ.  
 company in Madison, WI of Wisconsin  
 J.D. Harvard Law  
 School  
 Attending University  
 of Wisconsin Medical  
 School

REID BENBOW EREKSON	-----	EVELYN MAY OLSON
April 9, 1905		October 12, 1909

TAYA EVELYN EREKSON	-----	JOHN THOMAS COWAN
July 31, 1943		August 14, 1943
B.A. BALL STATE UNIVERSITY		M.D. UNIVERSITY of INDIANA
		Practicing in Ft. Wayne, Indiana

JOHN DAVID	JULY	23, 1969
ERIN ELIZABETH	APRIL	23, 1971
JAMES BENBOW	JULY	26, 1973
EMILY EREKSON	JUNE	15, 1978



JOHN BENBOW DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
REID BENBOW EREKSON  
FOURTH AND FIFTH GENERATIONS  
TAYA EVELYN EREKSON COWAN'S FAMILY



JOHN DAVID

ERIN ELIZABETH

TAYA EVELYN

JOHN THOMAS COWAN

EMILY EREKSON

JAMES BENBOW



JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
THIRD AND FOURTH GENERATIONS

ARTHUR BEAU EREKSON ----- LENORA ELFREDA MALAN EREKSON  
TEMPLE MARRIAGE

JUNE 25, 1906  
B.A. UNIVERSITY OF UTAH  
B.S. UTAH STATE UNIVERSITY  
M.S. UNIVERSITY OF WISCONSIN  
ELDER'S QUORUM PRESIDENT  
SEVENTIE'S QUORUM PRESIDENT  
NEW YORK STAKE HIGH COUNCIL  
NEW YORK STAKE PATRIARCH  
ESCONDIDO STAKE PATRIARCH  
POWAY STAKE PATRIARCH  
FULL-TIME MISSION INDEPENDENCE  
MISSOURI MISSION  
MASTER M MAN AWARD NEW YORK STAKE

APRIL 16, 1908  
WEBER COLLEGE GRADUATE WITH TEACH-  
ING CERTIFICATE  
ELEMENTARY SCHOOL TEACHER AND  
PRINCIPAL EDGERTON WISCONSIN  
ELEMENTARY SCHOOL TEACHER IN OGDEN  
AND BINGHAM UTAH  
WESTCHESTER WARD RELIEF SOCIETY  
PRESIDENT  
NEW YORK STAKE RELIEF SOCIETY  
PRESIDENT'S COUNSELOR  
NEW YORK STAKE MISSIONARY  
FULL-TIME MISSION INDEPENDENCE  
MISSOURI MISSION  
GOLDEN GLEANER AWARD NEW YORK  
STAKE

CHILDREN -- FOURTH GENERATION

ROSALIE ANN AUGUST 10, 1940  
B.A. BRIGHAM YOUNG UNIVERSITY ALSO GRADUATE WORK IN FRENCH DEPARTMENT  
ONE YEAR UNDERGRADUATE WORK UNIVERSITY OF GRENOBLE  
FULL-TIME MISSION FRENCH EAST MISSION  
LEADERSHIP POSITIONS U.S.A. ARGENTINA PERU VENEZUELA AND ENGLAND

CHRISTINE MAE AUGUST 9, 1945  
THREE YEARS PLUS AT BRIGHAM YOUNG UNIVERSITY  
LEADERSHIP POSITIONS ARIZONA CANADA ALASKA AND OREGON IN WARDS AND  
STAKES IN RELIEF SOCIETY SUNDAY SCHOOL YOUNG WOMEN'S AND PRIMARY

DAVID ARTHUR JULY 4, 1948  
B.A. BRIGHAM YOUNG UNIVERSITY WITH HIGH HONORS WITH DISTINCTION IN  
HONOR'S PROGRAM MAGNA CUM LAUDE  
M.A. UNIVERSITY OF CHICAGO HUMANITIES  
Ph.D. UNIVERSITY OF CHICAGO PHILOSOPHY OF EDUCATION  
FULL-TIME MISSION FRENCH POLYNESIAN MISSION  
ELDER'S QUORUM PRESIDENT  
STAKE SUNDAY SCHOOL PRESIDENCY  
BISHOP ALAMEDA FIRST WARD OAKLAND CALIFORNIA STAKE  
INDUSTRIAL TRAINING SPECIALIST AND MANAGER  
PACIFIC BELL  
MORTON THIOKOL





JOHN BENBOW'S DESCENDANTS  
 THIRD GENERATION THROUGH JOHN BENBOW EREKSON  
 ARTHUR B. EREKSON



Picture taken 1944

BORN JUNE 25 1906 IN MURRAY, UTAH.  
 GRADUATED FROM MURRAY HIGH SCHOOL 1924.  
 B.A. DEGREE FROM UNIVERSITY OF UTAH 1928 SCHOOL OF EDUCATION.  
 TEACHER'S CERTIFICATE  
 COMMISSIONED 2ND. LT. R.O.T.C.  
 B.S.DEGREE FROM UTAH STATE AGRICULTURAL COLLEGE 1931.  
 DAIRY MANUFACTURING.  
 M.S.DEGREE FROM UNIVERSITY OF WISCONSIN 1933.  
 AGRICULTURAL BACTERIOLOGY.  
 ONE YEAR STUDY (1933-1934) BERN, SWITZERLAND SWISS FEDERAL EX-  
 PERIMENT STATION BACTERIOLOGY OF SWISS CHEESE.  
 PASSED DOCTOR'S DEGREE EXAMINATION 1934.  
 WORKED FOR BORDEN INC. 1935-1971.  
 QUALITY CONTROL, PRODUCTION, RESEARCH AND DEVELOPMENT, EXE-  
 CUTIVE. VICE PRESIDENT, BORDEN FOODS DIV. RESEARCH & DEVEL-  
 OPMENT. ALSO PRODUCTION.  
 INVENTOR OR CO-INVENTOR WITH SIXTEEN U.S.PATENTS.





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND

ARTHUR B. EREKSON  
FOURTH AND FIFTH GENERATIONS

ROSALIE ANN EREKSON STONE ----- DAVID RODGER STONE

TEMPLE MARRIAGE

AUGUST 10, 1940  
GRADUATE SCARSDALE NY HIGH SCHOOL  
B.A. BRIGHAM YOUNG UNIVERSITY  
ONE YEAR UNDERGRADUATE U. OF GRENoble  
GRADUATE WORK IN FRENCH DEPT BYU  
FULL-TIME MISSION FRENCH EAST MISSION  
LEADERSHIP POSITIONS U.S.A. ARGENTINA  
PERU VENEZUELA AND ENGLAND

JUNE 16, 1936  
B.A. BRIGHAM YOUNG UNIVERSITY  
STUDENT BODY PRESIDENT BYU  
MEMBER BYU COLLEGE BOWL TEAM  
FULL-TIME MISSION TEXAS SPANISH-  
SPEAKING MISSION  
REGIONAL REPRESENTATIVE FOR  
CHURCH IN ARGENTINA  
LEADERSHIP POSITIONS IN WARDS AND  
STAKES IN U.S.A. ARGENTINA  
PERU VENEZUELA AND ENGLAND  
EXECUTIVE FOR GILLETTE CO IN  
SOUTH AMERICA EUROPE & AFRICA  
EXECUTIVE FOR BLACK & DECKER IN  
WORLD-WIDE OPERATIONS

CHILDREN -- FOURTH GENERATION

ERIC JAMES	MARCH 16, 1967
NOW SERVING FULL-TIME MISSION ROME ITALY MISSION	
ANGELA RENEE	NOVEMBER 19, 1968
JULIE KARINA	FEBRUARY 16, 1971
CAROLYN CHRISTINE	MARCH 7, 1973
MICHAEL QUINN	MARCH 2, 1976
JONATHAN RODGER	JUNE 30, 1978

JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
ARTHUR B. EREKSON  
FOURTH AND FIFTH GENERATIONS

CHRISTINE MAE EREKSON BAIRD ----- DOUGLAS FRANK BAIRD

TEMPLE MARRIAGE

AUGUST 9 , 1945

GRADUATE SCARSDALE NY HIGH SCHOOL  
THREE YEARS PLUS BRIGHAM YOUNG UNIVERSITY  
LEADERSHIP POSITIONS ARIZONA CANADA  
ALASKA AND OREGON IN WARDS AND STAKES  
IN RELIEF SOCIETY SUNDAY SCHOOL  
PRIMARY AND YOUNG WOMEN'S  
PART OWNER AND OPERATOR OF PRE-SCHOOL  
IN ASHLAND OREGON

MAY 22, 1939

B.A. BRIGHAM YOUNG UNIVERSITY  
M.A. BRIGHAM YOUNG UNIVERSITY  
FULL-TIME MISSION NAVAJO INDIAN  
MISSION  
L.D.S. EDUCATIONAL SYSTEM SEMINARY  
AND INSTITUTE TEACHER AND DIRECT-  
OR OREGON WASHINGTON CANADA  
ALASKA AND ARIZONA ALSO OTHER  
CHURCH LEADERSHIP POSITIONS  
INCLUDING MISSION COUNSELOR  
BISHOP AND MEMBER OF STAKE  
PRESIDENCY

CHILDREN -- FIFTH GENERATION

JOHN ERIC	SEPTEMBER 16, 1967
DOUGLAS SCOTT	JUNE 14, 1972
CHRISTIE LEE	NOVEMBER 28, 1973
DANIEL JOSEPH	JULY 29, 1976
MARY ELIZABETH	MAY 4, 1979

JOHN BENBOW'S DESCENDANTS  
 THROUGH JOHN BENBOW EREKSON  
 AND  
 ARTHUR B. EREKSON  
 FOURTH AND FIFTH GENERATIONS

DAVID ARTHUR EREKSON -----	MICHELE McCONKIE EREKSON
JULY 4, 1948	APRIL 1, 1951
TEMPLE MARRIAGE	
FULL-TIME MISSION FRENCH POLYNESIAN	B.A. BRIGHAM YOUNG UNIVERSITY
B.A. BRIGHAM YOUNG UNIVERSITY WITH	LEADERSHIP POSITIONS IN WARD
HIGH HONORS WITH DISTINCTION	ORGANIZATIONS IN CHICAGO,
HONORS PROGRAM MAGNA CUM LAUDE	WHEATON ILLINOIS AND ALAMEDA
M.A. U. OF CHICAGO HUMANITIES	CALIFORNIA & OGDEN UTAH
Ph.D. U. OF CHICAGO PHILOSOPHY	
OF EDUCATION	
ELDER'S QUORUM PRESIDENT	
STAKE SUNDAY SCHOOL PRESIDENCY	
BISHOP ALAMEDA FIRST WARD OAKLAND	
CALIFORNIA STAKE	
INDUSTRIAL TRAINING SPECILIST AND	
MANAGER: PACIFIC BELL & MORTON	
THIOKOL	

CHILDREN -- FIFTH GENERATION

KIRSTINE	JULY 16, 1975
KATHLEEN	APRIL 15, 1977
DAVID McCONKIE	JULY 26, 1980
LAURA	AUGUST 21, 1983





JOHN BENBOW DESCENDANTS



THIRD GENERATION

ARTHUR B. EREKSON - SON OF JOHN BENBOW EREKSON

FOURTH GENERATION

ROSALIE ANN EREKSON

CHRISTINE MAE EREKSON

DAVID ARTHUR EREKSON

WIFE AND MOTHER

LENORA MALAN EREKSON

PICTURE TAKEN IN OUR SCARSDALE, NEW YORK HOME ABOUT 1958





## JOHN BENBOW'S DESCENDANTS

THIRD, FOURTH AND FIFTH GENERATIONS THROUGH JOHN BENBOW EREKSON

## ARTHUR B. EREKSON FAMILY



DAVID EREKSON, DOUGLAS BAIRD, ARTHUR EREKSON, ROSALIE EREKSON STONE, DAVID STONE  
 CHRISTINE EREKSON BAIRD, ERIC STONE, JULIE STONE  
 MICHELE McCONKIE EREKSON, CHRISTIE BAIRD, ANGELA STONE, MICHAEL STONE,  
 KATHLEEN EREKSON, LAURA EREKSON, DANIEL BAIRD,  
 DAVID M. EREKSON, SCOTT BAIRD, LENORA MALAN EREKSON, CAROLYN STONE,  
 KIRSTINE EREKSON, MARY BAIRD, JONATHAN STONE



JOHN BENBOW'S DESCENDANTS  
THIRD GENERATION THROUGH JOHN BENBOW EREKSON  
JOHN ARION EREKSON SR.



PICTURE TAKEN ABOUT 1934

BORN MARCH 24, 1911 IN MURRAY, UTAH  
STUDENT BODY PRESIDENT, MURRAY HIGH SCHOOL, 1930  
UNIVERSITY OF UTAH, B.S., 1934  
FIRST LT. U.S. FIELD ARTILLERY 1940-1942 ( SERVED IN ALASKA )  
HEAD OF LABORATORY OF QUALITY CONTROL COMMITTEE FOR MILK INSPECTION, ST. .  
PAUL, AND MINNEAPOLIS, MINNESOTA  
BISHOP SOUTH COTTONWOOD WARD  
STAKE SUNDAY SCHOOL 2ND ASSISTANT  
SERVED 18 MONTH FULL-TIME MISSION IN NORTH CAROLINA RALEIGH MISSION  
(NEXT PAGE)





## JOHN ARION EREKSON SR. CONTINUED

PRESIDENT AND VICE PRESIDENT SALT LAKE COUNTY FARM BUREAU  
 EXECUTIVE COMMITTEE OF THE UTAH STATE FARM BUREAU  
 BOARD MEMBER OF SALT LAKE COTTONWOOD SANITARY DISTRICT  
 BOARD MEMBER OF STATE WATER POLLUTION CONTROL BOARD  
 PRESIDENT OF SALT LAKE COUNTY AND STATE DAIRY HERD IMPROVEMENT ASSOCIATION  
 PRESIDENT OF BIG COTTONWOOD TANNER DITCH COMPANY  
 BOARD MEMBER OF LITTLE COTTONWOOD TANNER DITCH COMPANY  
 ORGANIZER AND PRESIDENT OF UTAH FRESH MILK ASSOCIATION  
 PRESIDENT OF PRESSURE VESSEL PRODUCTS AND THE CLEARFIELD STEAM COMPANY  
 DAIRYMAN FROM 1942 to 1978  
 MARRIED HELEN ELIZABETH PATCH

## HELEN ELIZABETH PATCH EREKSON

ACTIVE IN WARD AND STAKE, M.I.A. COUNSELOR, TEACHER, MUSIC LEADER AND  
 STAKE WARD MARRIEDS LEADER  
 PRIMARY PRESIDENT, SOUTH COTTONWOOD 2ND WARD - COUNSELOR, TEACHER MUSIC LEADER  
 RELIEF SOCIETY COUNSELOR, HOMEMAKING LEADER AND TEACHER IN SO. COTTONWOOD 2ND,  
 10TH AND 13TH WARDS  
 STAKE MUSIC LEADER, SO. COTTONWOOD STAKE SUNDAY SCHOOL  
 STUDIED AT UTAH STATE AND B.Y.U. TRAVEL STUDY  
 SERVED FULL-TIME MISSION NORTH CAROLINA RALEIGH MISSION 1981-1983  
 ORDINANCE WORKER AND ASSISTANT SUPERVISOR JORDAN RIVER TEMPLE FOR 3 YEARS  
 SANG WITH LORELI SINGING GROUP FOR SEVERAL YEARS  
 SERVED ON P.T.A. BOARDS  
 MEMBER OF SALT LAKE COUNTY FARM BUREAU WOMEN'S BOARD  
 PARTICIPATED IN PEOPLE TO PEOPLE EXCHANGE  
 EIGHT CHILDREN AND 27 GRANDCHILDREN

## CHILDREN - FOURTH GENERATION

JOHN ARION JR. (JAY)

ARILYN MAY

MARK BENBOW

LYNNE IRMA

REID MATTHEW

ERICA ANN

WENDY MARIE

SUSAN ELIZABETH





JOHN BENBOW'S DESCENDANTS  
 THIRD AND FOURTH GENERATIONS THROUGH JOHN BENBOW EREKSON  
 JOHN ARION EREKSON FAMILY



ERICA	LYNN	JAY	REID	SUSAN	WENDY
	MARK	ARILYN		HELEN	PATCH
		ARION			EREKSON



JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS

JOHN ARION EREKSON JR. (JAY) -----	CAROL ELAINE GOBLE EREKSON
FULL-TIME MISSION AUSTRALIA	DAUGHTER OF EDWIN P. GOBLE AND ROWENE
ATTENDED BYU (SR.) ANIMAL SCIENCE	BIRD GOBLE
MARRIED IDAHO FALLS TEMPLE	ATTENDED BYU (SR.) ENGLISH
YOUNG MEN'S PRESIDENCY	CHURCH SERVICE HAS INCLUDED PRIMARY
TEMPLE PREPARATION AND ELDER'S QUORUM	TEACHER, ORGANIST AND STAKE MUSIC
TEACHER	DIRECTOR; JR. SUNDAY SCHOOL CHORISTER
ELDER'S QUORUM PRESIDENT & COUNSELOR	& ORGANIST; RELIEF SOCIETY & SACREMENT
GOSPEL DOCTRINE TEACHER FOR YEARS	MEETING CHORISTER & ORGANIST; MIA
SINGS SOLO AND WITH FAMILY	DANCE DIRECTOR; PRESIDENT YOUNG ADULT
EMPLOYED IN MINING, ENGINEERING AND	WOMEN; YOUNG MARRIEDS LEADER & WARD
INVESTMENT	NEWSLETTER
	PTSA -- LOCAL OFFICES AND ON STATE SIDE-
	WALK COMMITTEE
	HOMEMAKER
	SUBSTITUTE TEACHER, FILM EXTRA

CHILDREN - FIFTH GENERATION

GABRIELE

UNIVERSITY OF UTAH STUDENT IN FOREIGN RELATIONS (SPANISH, FRENCH, LATIN  
AND JAPANESE)  
"NEW SOUNDS"  
MADRIGALS  
PLAYED ELIZA DOOLITTLE IN "MY FAIR LADY"  
"SPELLBINDER" WITH JACK HART MAGIC SHOW, ALSO COMMERCIAL AND MOVIE EX-  
PERIENCES  
CERTIFIED SCUBA DIVER AND CLOWN, KARATE BLUE BELT!

EDWIN SETH

TAYLORSVILLE HIGH SCHOOL ELEVENTH GRADE STUDENT  
MADE SCHOOL SOCCER AND TRACK TEAMS  
SEMINARY CLASS PRESIDENT - NINTH AND TENTH GRADES  
DEACON AND TEACHERS QUORUM PRESIDENT  
LOVES ART AND BICYCLING!  
WORKS AT PETER PIPER PIZZA AND WITH FATHER  
SAG ELIGIBLE

JASON BENBOW (DIED JUNE 7, 1987)

JR. HIGH TRACK TEAM  
DRAMA CLUB  
"CRIME SOLVER" COMMERCIAL AND FILM EXTRA  
QUORUM OFFICES, TEACHER  
LOVED PEOPLE, BASKETBALL, SOCCER, CHESS AND DANCING!  
GREATLY MISSED

JOHN ARION III

EISENHOWER NINTH GRADE STUDENT  
SCHOOL WRESTLING TEAM  
HELD QUORUM OFFICES, TEACHER  
LOVES FOOTBALL, SINGING, SKATEBOARDING, DANCING SCOUTING GUITAR  
FILM EXTRA

(CONTINUED NEXT PAGE)



MATHEW "SAGE"

EISENHOWER SEVENTH GRADE STUDENT  
 PRESIDENTIAL ACADEMIC FITNESS AWARD  
 PRESIDENTIAL PHYSICAL FITNESS AWARDS  
 HONORS STUDENT  
 SCHOOL SPIRIT COMMITTEE  
 LOVES RUNNING, SINGING, STAND-UP COMEDIAN, SCOUTS!  
 FILM EXTRA

CHERISH

TAYLORSVILLE ELEMENTARY SIXTH GRADE STUDENT  
 GIFTED PROGRAM  
 SCHOOL MATH COMPETITION TEAM  
 LOVES MUSIC AND DRAMA  
 FILM EXTRA

JOSHUA B.

TAYLORSVILLE ELEMENTARY FIFTH GRADE STUDENT  
 GIFTED PROGRAM  
 SCHOOL MATH COMPETITION TEAM  
 JUST RECEIVED GOOD CITIZEN, HONOR ROLL AND PRESIDENTIAL FITNESS AWARDS  
 LOVES RUNNING AND MUSIC!  
 FILM EXTRA

MELODEE

TAYLORSVILLE ELEMENTARY FIRST GRADE STUDENT  
 LOVES SCHOOL, CHURCH, FRIENDS, FAMILY, SINGING AND KITTENS!  
 FILM EXTRA

RICHARD "BEAU"

THREE YEARS OLD  
 LOVES LOVING, LAUGHING AND SINGING - AND TREAVOR (AND FAMILY)

JOHN BENBOW'S DESCENDANTS  
 THROUGH JOHN BENBOW EREKSON  
 JOHN ARION EREKSON SR.  
 FOURTH AND FIFTH GENERATIONS  
 JOHN ARION EREKSON JR. AND FAMILY



JOHN ARION III  
 GABRIELLE JOSHUA B. MELODEE CHERISH  
 CAROL JAY SAGE  
 JASON RICHARD BEAU SETH





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS

ARILYN MAY EREKSON REESE ----- RALPH REESE

GRADUATED GRANITE HIGH SCHOOL 1963  
ATTENDED UNIVERSITY OF UTAH 1 YEAR  
RECEIVED SECURITIES LICENSE AFTER  
SECURITIES SCHOOLING 1973  
WORKED IN FOOD BROERAGE, SECURITIES,  
BANKING & INSURANCE 24 YEARS  
CURRENTLY DOING PENSION ADMINISTRATION  
TWO CHILDREN BY PREVIOUS MARRIAGE  
MARRIED RALPH REESE 1975 TEMPLE 1980  
CURRENTLY SERVING AS PRIMARY PIANIST  
OTHER SERVICE: TEACHER IN PRIMARY,  
SUNDAY SCHOOL & MUTUAL

GRADUATED FROM OLYMPUS HIGH SCHOOL  
GRADUATED FROM BRIGHAM YOUNG UNIVERSITY  
RETIRED AFTER 27 YRS, TEACHING 1987  
OWNER & OPERATOR INNSBROOK TOURS,  
INNSBROOK REALTY & INSURANCE &  
CONSTRUCTION  
CURRENTLY SERVING AS HIGH PRIEST  
SECRETARY  
OTHER SERVICE: SUNDAY SCHOOL TEACHER  
& IN ELDER'S QUORUM PRESIDENCY  
TWO CHILDREN FROM PREVIOUS MARRIAGE

CHILDREN - FIFTH GENERATION

APRIL LEE ALDER METCALF

GRADUATED FROM HIGHLAND HIGH SCHOOL 1985  
MARRIED JONATHAN METCALF 1986  
CURRENTLY LIVING IN SEATTLE, WASHINGTON

JON BRENT ALDER

GRADUATED FROM PARK CITY HIGH SCHOOL 1987  
CURRENTLY WORKING IN GREEN RIVER, UTAH IN MINING OPERATION  
PLANNING TO ATTEND WEBER STATE COLLEGE IN JANUARY 1988

STEP-CHILDREN

KIMBERLY REESE

GRADUATED FROM HIGHLAND HIGH SCHOOL 1980  
ATTENDED COLLEGE OF SOUTHERN UTAH, WEBER STATE COLLEGE AND WILL GRADUATE  
FROM THE UNIVERSITY OF UTAH IN SPRING OF 1988  
WORKED FOR UNITED STATES POSTAL SERVICE FOR PAST FIVE YEARS

WENDY REESE

GRADUATED FROM HIGH SCHOOL IN 1983  
ATTENDED BRIGHAM YOUNG UNIVERSITY ONE YEAR AND BYU HAWAII ONE YEAR  
CURRENTLY WORKING AS STEWARDESS FOR CONTINENTAL AIR LINES



JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON  
ARILYN MAY EREKSON REESE AND FAMILY  
FOURTH AND FIFTH GENERATIONS



WENDY REESE

RALPH REESE

KIMBERLY REESE

JON BRENT ALDER

ARILYN MAY EREKSON REESE

APRIL LEE ALDER





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS

MARK BENBOW EREKSON -----

FULL-TIME MISSION NEW YORK CUMMORAH  
MISSION: TRAVELING ELDER AND ZONE  
LEADER; PLAYED ALMA THE YOUNGER 2  
YRS. IN HILL CUMMORAH PAGENT

CHURCH OFFICES: ELDER'S QUORUM PRESI-  
DENT, TEACHER, FIN. CLERK; EXECUTIVE  
SECRETARY FOR STAKE PRESIDENT;  
ELDER'S QUORUM COUNSELOR: GOSPEL  
DOCTRINE TEACHER, SCOUTING CHAIRMAN  
Y.M. SEC. ; MORMON YOUTH CHOIR;  
SCHOOL GLEE & CONCERT CHOIRS

ATTENDED BYU 2 YRS. UNIVERSITY OF UTAH  
1 YR. DIXIE COLLEGE 1 YR.

HOTEL SCHOOL UNIVERSITY OF LAS VEGAS,  
NEVADA

SERVED UTAH SKI ASSOCIATE, UNITED WAY,  
SALVATION ARMY

MAIN VOCATION: SALES MANAGER FOR LANDMARK  
HOTEL, LAS VEGAS LITTLE AMERICA, SALT  
LAKE CITY, WEST GATE, SAN DIEGO AND  
CATAMARAN, SAN DIEGO

PRESIDENT UTAH CHAPTER OF HOTEL SALES  
MANAGERS

COMMITTEE MEMBER SAN DIEGO CONVENTION  
SALES COMMITTEE

AMERICAN ASSOCIATION OF SOCIETY MANAGERS

RAANI ECKERSLEY EREKSON

MARRIED IN SALT LAKE TEMPLE  
MOTHER OF SIX CHILDREN  
HOMEMAKER

CHILDREN - FIFTH GENERATION

RYAN

AIMEE

CHRISTOPHER

BENJAMIN

MATTHEW CHARLES (DIED AS INFANT)

STEPHEN





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS  
MARK BENBOW EREKSON AND FAMILY



AIMEE

RYAN

MARK

CHRISTOPHER

RAANI

BENJAMIN

STEPHEN



JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS

LYNNE IRMA EREKSON VANTREESE ----- JAMES BRYAN VANTREESE III

GRADUATED FROM GRANITE HIGH 1968  
WORKED IN SECURITIES BUSINESS  
STAINED GLASS & HOME DECORATING  
CURRENT OCCUPATION: HOMEMAKER AND  
SUPERVISOR OF FIVE CHILDREN

WORKED IN SECURITIES AND INSURANCE  
CURRENTLY: OPERATES A MARKETING  
COMPANY  
SEVERAL TIMES DECORATED VETERAN  
VIETNAM WAR

CHILDREN BY FIRST HUSBAND  
FIFTH GENERATION

ZACHARY WISEMAN (DECEASED)

IVY ELIZABETH WISEMAN  
SOPHOMORE IN HIGH SCHOOL  
EXCELLENT STUDENT AND MOTHER'S HELPER

MOLLY MARIE WISEMAN  
FRESHMAN IN HIGH SCHOOL  
KEEPS THINGS INTERESTING

CHILDREN BY SECOND HUSBAND  
FIFTH GENERATION

ANNALLICIA VANTREESE

TWO YEARS OLD AND GIVING NEW MEANING TO "TERRIBLE TWO'S"

MADISON LYNNE VANTREESE

BORN ON APRIL 10. 1987.  
MADDIE BROUGHT A SWEET DISPOSITION AND SMILE TO A HETIC HOUSEHOLD  
IF SHE CAN JUST SURVIVE ANNIE!

STEPSON

JASON BRYAN VANTREESE

FRESHMAN IN HIGH SCHOOL  
TRIES TO KEEP THE MALE POINT OF VIEW ALIVE IN A FAMILY OF GIRLS  
(NO EASY TASK)



JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS

REID MATTHEW EREKSON ----- ORIANA CASTEN

GRADUATED FROM GRANITE HIGH 1969  
ATTENDED DIXIE COLLEGE  
PRESIDENT INSTITUTE CHOIR  
FULL-TIME MISSION INDIANA MISSION  
OTHER CHURCH SERVICE: MEMBER HIGH  
COUNCIL, BISHOPRIC, ELDER'S QUOR-  
UM PRESIDENT, SUNDAY SCHOOL TEA-  
CHER, HOME TEACHER  
MEMBER ORATORIO SOCIETY  
MARBLE MASON PAST 12 YEARS

BORN IN SANTIGO, CHILE CAME TO U.S.A.  
1974  
GRADUATE DIXIE HIGH SCHOOL AND ATTEND-  
ED DIXIE COLLEGE  
CHURCH SERVICE: TEACHER PRIMARY &  
RELIEF SOCIETY, PRESIDENT PRIMARY &  
YOUNG WOMENS, DIRECTOR SPORTS & CAMP,  
COORDINATOR WARD VISITING TEACHING  
COACHED SOCCER 2 YRS. 8 YR. CO-EDS  
LOVES NATURE, SPORTS, PAINTING LEARNING  
SERVING AS PTA SECETARY LINCOLN ELEMEN.

CHILDREN - FIFTH GENERATION

ELIJAH

8 YEARS OLD, A CUB SCOUT WORKING TOWARD WOLF  
ATTENDS LINCOLN ELEMENTARY SCHOOL THIRD GRADE  
LOVES SPORTS: HAS PLAYED TWO YEARS RECREATION SOCCER TWO YEARS FOR HIGH-  
LAND LEAGUE, NOW PLAYING COMPETITION SOCCER: LIKES TO RIDE BIKE, SKATE  
BOARD, JUMP CLIFFS, SWIMMING & WATER SKIING  
ENJOYS DRAWING - ESPECIALLY ANIMALS  
LIKES PEOPLE AND GETS ALONG WELL WITH THEM

AUBREY

ATTENDS KINDERGARTEN AT LINCOLN ELEMENTARY  
LEARNING PIANO AND IS GOOD AT MAKING UP SONGS AND IS ALWAYS SINGING  
ENJOYS SPORTS: SOCCER, T BALL, BIKE RIDING, SWIMMING, GYMNASTICS, HIGH BAR  
LIKES ANIMALS - ESPECIALLY CATS AND DOGS  
PLAYS WITH DOLLS IN SPARE TIME

ISRAEL

THREE YEARS OLD STARTING PRE-SCHOOL  
VERY ENERGETIC: LIKES TO RUN, HIKE, SING AND SCRIBBLE - ESPECIALLY ON WALLS  
ALL ANIMALS ARE CUTE TO HIM AND HE WANTS ONE  
ALWAYS LOVING AND KIND AND SHARES WITH HIS BROTHER AND SISTER  
IS MOM'S HELPER

JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS  
REID MATTHEW EREKSON AND FAMILY



REID MATTHEW

ORIANA

AUBREY

ISRAEL

ELIJAH





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH GENERATION

ERICA ANN EREKSON SASS ----- MICHAEL SASS

HEAD CHEER LEADER BONNEVILLE JR. HIGH      HUSBAND  
JR. VARSITY CHEER LEADER GRANITE HIGH      REAL ESTATE DEVELOPER  
AND COTTONWOOD HIGH

Varsity Cheer Leader Cottonwood High  
High School Class Reunion Committee  
Runner-up for Home-Coming Queen at  
Cottonwood High School  
High School Debate Team  
Madrigals & Concert Choir

UTAH STATE UNIVERSITY:

Sang with Village Voices through  
Regional States  
Featured Vocalist with Utah State  
Jazz Ensemble

Sang Professional in Utah, Nevada &  
California with Tonite on Broadway  
Sang on Mike Douglas T.V. Show

PROFESSIONAL:

Four Years in Banking  
Four Years with Music Production  
Company  
16 Years of Professional Singing  
Performances  
Started Real Estate Profession 1983  
Member of SL Board of Realtors &  
Million \$ Club, 1985, '86, & 87

JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH GENERATION

WENDY MARIE EREKSON

HIGH SCHOOL: DANCE CLUB, PEP CLUB, ACHIEVEMENT AWARD IN ART  
UTAH STATE UNIVERSITY THREE YEARS DANCE MAJOR  
PERFORMED IN CALICO COMPANY  
ORCHESIS - UNIVERSITY DANCE CLUB  
OKLAHOMA  
DANCE CONCERT - THREE YEARS  
ROBINS AWARD - TWO YEARS  
FESTIVAL OF AMERICAN WEST  
UTAH JAZZ TEAM JAZZ GIRL  
DANCED IN MISS ARIZONA, U.S.A. UNIVERSE PAGENT - TWO YEARS  
DANCED FOR FASHION SHOWS  
DANCE TEACHER  
PARTICIPATED IN UTAH ARTS FESTIVAL  
MAIN VOCATION - NAIL TECHNICIAN  
NOT MARRIED

JOHN BENBOW'S DESCENDANTS  
 THROUGH JOHN BENBOW EREKSON  
 AND  
 JOHN ARION EREKSON SR.  
 FOURTH AND FIFTH GENERATIONS

SUSAN ELIZBETH EREKSON CRONKRITE ----- WILLIAM ALAN CRONKRITE

WORKED AS RECEPTIONIST  
 HOME MAKER  
 LIKES ART MUSIC AND CHILDREN  
 MARRIED WILLIAM ALAN CRONKRITE  
 JULY 11, 1986

BORN IN MINNESOTA  
 WORKS AS DESIGNER FOR UNISYS  
 HAS PLAYED GUITAR & PERFORMED FOR  
 FIFTEEN YEARS  
 ENJOYS FISHING & TYING OWN FLIES

CHILD BY FIRST HUSBAND  
 FIFTH GENERATION

ASHTIN BROOKE APPEL  
 SIX YEARS OLD  
 ATTENDS LINCOLN ELEMENTARY SCHOOL  
 LIKES SCHOOL & PLAYING WITH COUSINS AND BABY SISTER

CHILD BY SECOND HUSBAND  
 FIFTH GENERATION

WYNNSTYN NICOLE CRONKRITE

BORN APRIL 16, 1987  
 CUTE AS A BUG'S EAR





JOHN BENBOW'S DESCENDANTS  
THROUGH JOHN BENBOW EREKSON  
AND  
JOHN ARION EREKSON SR.  
FOURTH AND FIFTH GENERATIONS  
SUSAN ELIZABETH EREKSON CRONKRITE  
AND FAMILY



WILLIAM ALAN CRONKRITE

SUSAN ELIZABETH

ASHTIN BROOKE APPEL

WYNNSTYN NICOLE CRONKRITE





JOHN BENBOW'S DESCENDANTS  
THROUGH ISABELLA MARKHAM BENBOW EREKSON  
SECOND AND THIRD GENERATIONS

<p>WILLIAM BENBOW EREKSON ----- JAN. 17, 1879 - JAN. 12, 1947  FULL-TIME MISSION NEW ZEALAND BISHOP SO. COTTONWOOD WARD COUNSELOR COTTONWOOD STAKE PRESIDENCY MANY YEARS BUSINESS EXECUTIVE: GENERAL STORE, TROUT FARMING, FOX &amp; MINK RANCHING DIRECTOR AMERICAN NATIONAL FOX &amp; FUR BREEDER'S ASSOCIATION</p>	<p>ESTHER MARIE YOUNG EREKSON DEC. 23, 1881 1968 PRESIDENT SO. COTTONWOOD PRIMARY COUNSELOR COTTONWOOD STAKE PRIMARY PRESIDENT SO. COTTONWOOD RELIEF SOCIETY</p>
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CHILDREN - THIRD GENERATION

ZELPH YOUNG  
JUNE 21, 1905  
  
PRESIDENT MURRAY HIGH SCHOOL STUDENT BODY  
FULL-TIME MISSION AUSTRALIAN MISSION  
MISSION PRESIDENT AUSTRALIAN MISSION  
MARRIED ADA IRENE TOONE IN SALT LAKE TEMPLE  
MAYOR MANTUA UTAH  
BISHOP MANTUA WARD BOXELDER STAKE  
COUNSELOR BIG COTTONWOOD STAKE  
MEMBER OF GRANITE SCHOOL BOARD

WILLIAM SHIRLEY  
DECEMBER 25, 1906  
  
FULL-TIME MISSION GERMAN-AUSTRIAN  
MISSION PRESIDENT SWISS-AUSTRIAN MISSION  
MARRIED JENNIE WRIGHT IN SALT LAKE TEMPLE  
BISHOP SO. COTTONWOOD WARD  
COUNSELOR COTTONWOOD STAKE PRESIDENT COTTONWOOD STAKE  
BISHOP BUTLER WARD  
PATRIARCH EAST JORDAN STAKE  
FOX AND MINK RANCHER, BOOKKEEPER

IRMA MARIE  
JULY 19, 1912  
  
ATTENDED UNIVERSITY OF UTAH  
MARRIED WILLIAM F. HOLT IN SALT LAKE TEMPLE

EDWARD BENBOW  
MARCH 25, 1912 MARRIED LOUISE BARTON IN SALT LAKE TEMPLE  
  
FULL-TIME MISSION GERMAN AUSTRIAN MISSION  
ATTENDED UNIVERSITY OF UTAH & BRIGHAM YOUNG UNIVERSITY  
LETTER IN BASKETBALL U.OF U.  
COUNSELOR IN BISHOPRIC BUTLER WARD & EAST JORDAN STAKE  
MANAGER CLEARFIELD STEAM COMPANY, CHAIRMAN BUILDING COMMITTEE WORLD MOTEL

ALMA OWEN  
NOVENBER 24, 1913  
  
MEMBER ALLSTATE HIGH SCHOOL BASKETBALL TEAM  
MARRIED (1) FRANCES P. RUSHTON & (2) ST. CLAIRE MERIDETH  
PRESIDENT FUR BREEDERS AGRICULTURAL COOP. & EMBA MUTATION MINK BREEDER'S  
CHAIRMAN EMBA MARKETING BOARD, JUDGE INTERNATIONAL MINK SHOWS, SWEDEN,  
FINLAND & USA



JOHN BENBOW DESCENDANT  
SECOND GENERATION  
THROUGH ISABELLA MARKHAM BENBOW EREKSON  
WILLIAM BENBOW EREKSON







JOHN BENBOW'S DESCENDANTS  
THROUGH ISABELLA MARKHAM BENBOW EREKSON

SECOND AND THIRD GENERATIONS  
WILLIAM BENBOW EREKSON FAMILY



WILLIAM SHIRLEY    ALMA OWEN

EDWARD BENBOW

ZELPH YOUNG

IRMA MARIE

ESTHER MARIE

WILLIAM BENBOW





JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
THIRD AND FOURTH GENERATIONS

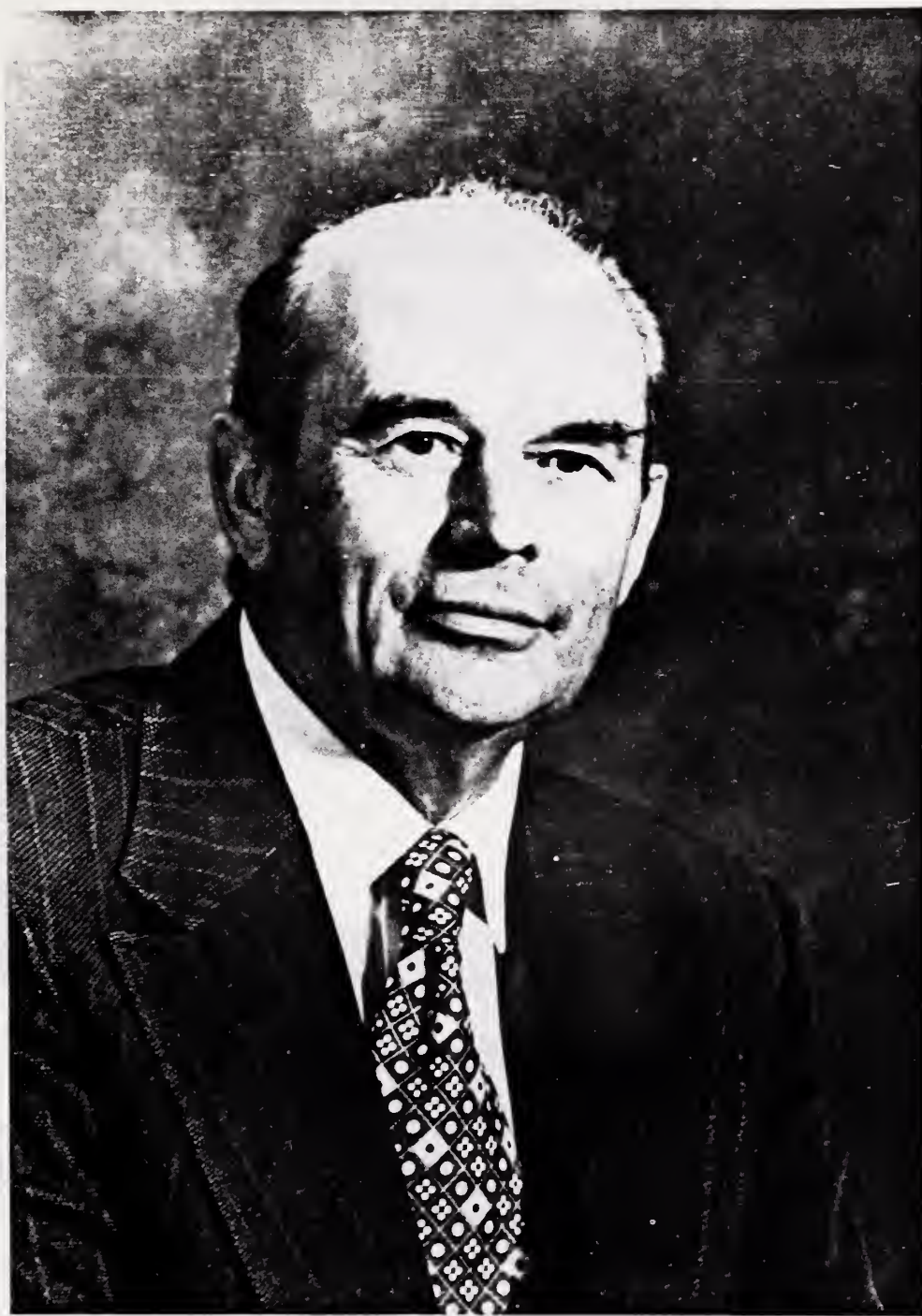
ZELPH YOUNG EREKSON ----- ADA IRENE TOONE  
JUNE 21, 1905

CHILDREN -- FOURTH GENERATION

NORMAN	MAY 10, 1930
ALMA YOUNG	FEBRUARY 22, 1932
ALLEN BENBOW	JULY 30, 1939
KLENNER DOW	JULY 4, 19
THOMAS ROCK	JULY 28, 1942



JOHN BENBOW DESCENDANT  
 THIRD GENERATION THROUGH WILLIAM BENBOW EREKSON  
 ZELPH YOUNG EREKSON

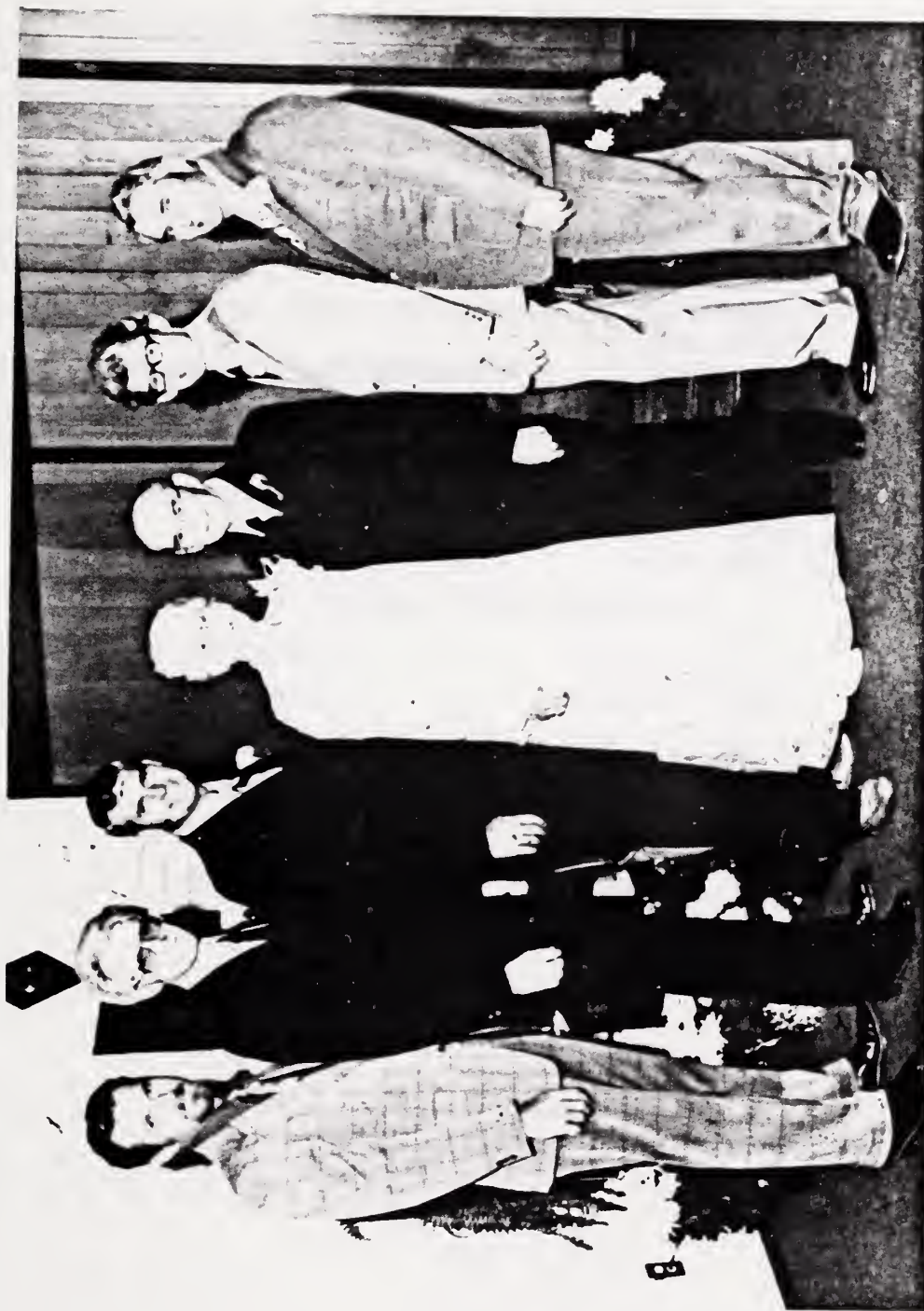


PRESIDENT MURRAY HIGH SCHOOL STUDENT BODY  
 FULL-TIME MISSION AUSTRALIAN MISSION PRESIDENT AUSTRALIAN MISSION  
 SEALER IN SALT LAKE TEMPLE BISHOP MANTUA WARD HIGH COUNCILMAN BIG COTTON-  
 WOOD & HOLLADAY STAKES STAKE PRESIDENT'S COUNSELOR BIG COTTONWOOD &  
 COTTONWOOD STAKES TRUSTEE GENEALOGICAL SOCIETY OF L.D.S. CHURCH MEMBER OF  
 PRIESTHOOD GENEALOGICAL COMMITTEE OF L.D.S. CHURCH  
 PRESIDENT TWO TERMS OF MANTUA TOWN BOARD MEMBER TWO TERMS GRANITE SCHOOL  
 BOARD OF EDUCATION  
 TROUT FARMER FOX & MINK RANCHER PRESIDENT FUR BREEDER'S AGRICULTURAL  
 COOPERATIVE





JOHN BENBOW'S DESCENDANTS  
THIRD AND FOURTH GENERATIONS  
ZELPH YOUNG EREKSON FAMILY  
THROUGH WILLIAM BENBOW EREKSON



IRENE TOONE EREKSON, ZELPH YOUNG EREKSON

THOMAS, ALLEN, KLENNER, ALMA, NORMAN





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON  
FOURTH AND FIFTH GENERATIONS

NORMAN TOONE EREKSON ----- ANNE PAUL EREKSON

MAY 10, 1930

B.S. UTAH STATE AG, COLLEGE  
Ph.D. IOWA STATE AG. COLLEGE VETERI-  
NARY MEDICINE  
FULL-TIME MISSION NEW ENGLAND STATES  
MISSION 1948 -1950  
BISHOP, HIGH COUNCILMAN COUNSELOR  
TO RICHMOND UTAH STAKE PRESIDENT  
PRACTICED VETERINARY PROFESSION FOR  
25 YEARS  
CURRENTLY ASSISTANT UTAH STATE VETERI-  
NARIAN  
PRESIDENT DELEGATE UTAH VETERINARY  
MEDICAL ASSOCIATION  
DIRECTOR RICHMOND BLACK & WHITE DAYS  
A VERY LARGE HOLSTEIN DAIRY CATTLE  
SHOW 8 YEARS SERVICE

ASSISTED NORMAN IN VETERINARY PRACT-  
ICE  
VOLUNTEER IN PTA 4H & LOGAN REGIONAL  
HOSPITAL  
HELD OFFICES IN UVMA AUXILARY INCLUD-  
ING PRESIDENT  
SERVED IN COMMUNITY CULTURAL ARTS COMM-  
ITTEE & CITY BOARD OF ADJUSTMENTS  
SERVED IN MANY CHURCH CALLINGS INCLUD-  
ING SPORTS DIRECTOR RICHMOND STAKE  
YOUNG WOMEN 3 YEARS  
COUNSELOR & PRESIDENT RICHMOND STAKE  
RELIEF SOCIETY  
MOTHER TO 4 INDIAN PLACEMENT CHILDREN  
FOR 10 YEARS & FOSTER MOTHER TO  
ONE DAUGHTER  
RELIEF SOCIETY PRESIDENT SALT LAKE NORTH  
POINT WARD

CHILDREN FIFTH GENERATION

NORMAN ROCK	JULY 7, 1953
KENT EUGENE	OCTOBER 7, 1954
PAULA	JUNE 26, 1957
LEANNE	NOVEMBER 22, 1958
DENISE	APRIL 8, 1961
TATHA MARIE	JANUARY 8, 1966

JOHN BENBOW'S DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 AND  
 ZELPH YOUNG EREKSON  
 AND  
 NORMAN TOONE EREKSON

FIFTH AND SIXTH GENERATIONS

NORMAN ROCK EREKSON -----	JOY WADLEY EREKSON
JULY 7, 1953	
FULL-TIME MISSION GEORGIA ATLANTA	B.S. U.S.U. HOME MANAGEMENT
MISSION	M.S. U.S.U. HOME MANAGEMENT
B.S. UTAH STATE UNIVERSITY BUSINESS	
M.S. UTAH STATE UNIVERSITY BUSINESS	
CURRENTLY ADMINISTRATOR FOR UNIVER-	
SITY SURGICAL ASSOCIATES LOUIS-	
VILLE KENTUCKY	

CHILDREN -- SIXTH GENERATION

GREGORY ROCK	JANUARY 18, 1977
EMILY ANNE	OCTOBER 21, 1978
KIRSTEN MARIE	AUGUST 17, 1980
ELIZABETH JOY	MARCH 28, 1983

KENT EUGENE EREKSON -----	JANICE GITTINS EREKSON
OCTOBER 7, 1954	

WORKS FOR MORTON THIOKOL AS ROCKET  
 TEST TECHNICIAN

CHILD -- SIXTH GENERATION

ANNILEE	OCTOBER 2, 1976
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SECOND MARRIAGE

-----	JULIE BRUNSON
	FOREMAN AT BOURN'S INC. AN ELEC-
	TRONIC FIRM

CHILD -- SIXTH GENERATION

BRANDON KENT	MAY 5, 1982
	ADOPTED JULIE'S CHILDREN
LISA MARIE	AUGUST 4, 1970
MICHELLE ANNE	FEBRUARY 16, 1973
JEFFERY KENT	MAY 19, 1975

JOHN BENBOW'S DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 AND  
 ZELPH YOUNG EREKSON  
 AND  
 NORMAN TOONE EREKSON  
 FIFTH AND SIXTH GENERATIONS

PAULA EREKSON COOPER ----- GARY S. COOPER  
 JUNE 26, 1957

HOMEMAKER & MOTHER

ENGINEER UTAH DEPT. WATER RESOURCES  
 FULL-TIME MISSION FLORIDA MISSION

CHILDREN -- SIXTH GENERATION

CAMILLE	MARCH 31, 1978
NICOLE	OCTOBER 24, 1980
RYAN	JUNE 14, 1982

LEANNE EREKSON TRAVELLER ----- BRUCE F. TRAVELLER  
 NOVEMBER 22, 1958

MOTHER AND HOMEMAKER

FULL-TIME MISSION JAPAN  
 ENGINEER MORTON THIOKOL ROCKET DIV.

CHILDREN -- SIXTH GENERATION

AMBER	MARCH 1, 1979
JUSTIN	OCTOBER 17, 1980
HEATHER	MAY 14, 1983
BRYCE	JULY 10, 1985

DENICE EREKSON ROBINSON ----- RONALD ROBINSON  
 APRIL 8, 1961 (NOW DECEASED)

WORKS FOR UTAH DEPT. SOCIAL SERVICES

CHILD -- SIXTH GENERATION

BROOKE ANNE SEPTEMBER 24, 1981

SECOND MARRIAGE

----- ALAN IVERSON  
 JOURNEYMAN ELECTRICIAN



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON  
AND  
NORMAN TOONE EREKSON  
FIFTH GENERATION

TATHA MARIE EREKSON OWENS ----- DEAN OWENS

JANUARY 8, 1966

REGISTERED NURSE AT ST. BENEDICTS  
HOSPITAL IN NURSERY-DELIVERY  
AREA

ATTENDING WEBER STATE COLLEGE FOR A  
DEGREE IN SPORTS MEDICINE  
FULL-TIME MISSION CHICAGO ILLINOIS

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON

## FOURTH AND FIFTH GENERATIONS

ALMA YOUNG EREKSON ----- MARY LOU ANDERSON

B.Y.U. AND U.OF U.  
B.S.DEGREE B.Y.U. ACCOUNTING AND  
BUSINESS MANAGEMENT  
C.P.A. SINCE 1960  
FULL-TIME MISSION GREAT LAKES  
MISSION 1952 -1954  
U.S.ARMV 1950 -1952  
BISHOP HAVEN WARD SO. SALT LAKE STAKE  
HIGH COUNCILMAN SO. SALT LAKE STAKE  
HIGH COUNCILMAN SALT LAKE OLYMPUS  
STAKE  
BISHOP HOLLADAY 19TH WARD  
WARD MISSION LEADER HOLLADAY 15TH WARD  
EXECUTIVE VICE PRESIDENT EXPLORING  
GREAT SALT LAKE COUNCIL  
DISTRICT 7 VICE CHAIRMAN GREAT SALT  
LAKE COUNCIL EXPLORING  
EXPLORER POST COMMITTEE CHAIRMAN  
SILVER BEAVER GREAT SALT LAKE COUNCIL  
MOTEL OWNER SINCE 1966 with properties  
in NEVADA ARIZONA CALIFORNIA ARKANSAS  
TENNESSEE TEXAS AND UTAH

B.Y.U.  
WARD PRIMARY PRESIDENT HOLLADAY 19th  
ward  
PRESIDENT SALT LAKE OLYMPUS STAKE PRI-  
MARY  
PRESIDENT SKYLINE HIGH SCHOOL P.T.S.A.  
PRESIDENT HOLLADAY 15TH WARD RELIEF  
SOCIETY

## CHILDREN -- FIFTH GENERATION

JODY  
DAVID YOUNG  
EDWARD ALMA (TED)  
JILL  
TIMOTHY ZELPH  
MARK ANDERSON

## FOSTER NAVAJO DAUGHTER (NINE YEARS)

REGINA JANE BEGAY





JOHN BENBOW'S DESCENDANTS  
THROUGH ZELPH YOUNG EREKSON  
THIRD AND FOURTH GENERATIONS

ALMA YOUNG EREKSON AND MARY LOU ANDERSON EREKSON - PARENTS



BACK ROW - LEFT TO RIGHT:

JON LAYNE SYBROWSKY, MARK ANDERSON EREKSON,  
TIMOTHY ZELPH EREKSON, JILL EREKSON SHORT,  
GREGORY PAUL SHORT, EDWARD ALMA (TED) EREKSON, DAVID YOUNG EREKSON

MIDDLE ROW:

JODY EREKSON SYBROWSKY, CHRISTIAN LAYNE SYBROWSKY, MARY LOU ANDERSON EREKSON,  
ALMA YOUNG EREKSON, MARILYN SUDBERG EREKSON,  
NORMA LETITIA VENTURA EREKSON

FRONT ROW:

PAIGE ANN SYBROWSKY, EREKA JILL SYBROWSKY, JON ADAM SYBROWSKY, IZAAK EREKSON,  
MICHAEL EREKSON



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON  
AND  
ALMA YOUNG EREKSON

FIFTH AND SIXTH GENERATIONS

JODY EREKSON SYBROWSKY ----- JON LAYNE SYBROWSKY

NURSING DEGREE RN B.Y.U.  
CRITICAL CARE NURSE NURSERY COTTON-  
WOOD HOSPITAL

B.S. DEGREE U. OF U.  
FULL-TIME MISSION DENMARK MISSION  
EXECUTIVE DESERET MUTUAL BENEFIT

CHILDREN -- SIXTH GENERATION

CHRISTIAN LAYNE  
PAIGE ANNE  
JON ADAM  
EREKA JILL

DAVID YOUNG EREKSON -----	NORMA LETICIA VENTURA de SEVILLA
	BORN IN HONDURAS
FULL-TIME MISSION GUATEMALA	FULL-TIME MISSION GUATEMALA GUATEMALA
GUATEMALA CITY MISSION	CITY MISSION
UNIVERSITY OF PHOENIX	
AMERICAN EXPRESS SERVICE REPRESENTATIVE	

CHILDREN -- SIXTH GENERATION

MICHAEL DAVID  
NICOLE LOU



JOHN BENBOW'S DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 AND  
 ZELPH YOUNG EREKSON  
 AND  
 ALMA YOUNG EREKSON

FIFTH AND SIXTH GENERATIONS

EDWARD ALMA (TED) EREKSON ----- MARILYN (MEG) SUNDBERG EREKSON

FULL-TIME MISSION JOHANNESBERG  
 SOUTH AFRICA MISSION  
 STUDENT AT UTAH STATE UNIVERSITY

ASSOCIATE DEGREE IN BUSINESS U. OF U.  
 ATTENDED UTAH STATE UNIVERSITY

CHILD -- SIXTH GENERATION

IZAACK TED

FIFTH GENERATION

JILL EREKSON SHORT ----- GREGORY PAUL SHORT

B.Y.U. NURSING DEGREE RN  
 FULL-TIME MISSION BOLIVIA COCHA-  
 BAMBA MISSION  
 FULL-TIME MISSION PHOENIX ARIZONA  
 MISSION

FULL-TIME MISSION JAPAN SENDAI  
 MISSION  
 B.S. DEGREE CONSTRUCTION MANAGEMENT  
 GRADUATED MAGMA CUM LAUDE

CHILD -- SIXTH GENERATION

ALISSA MARIE

FIFTH GENERATION

TIMOTHY ZELPH EREKSON

CURRENTLY SERVING A FULL-TIME MISSION ENGLAND LEEDS MISSION

MARK ANDERSON EREKSON

SENIOR AT SKYLINE HIGH SCHOOL  
 MADRIGALS  
 SEMINARY COUNCIL

REGINA JANE BEGAY (FOSTER NAVAJO DAUGHTER)

ATTENDED B.Y.U.  
 TEACHER ON NAVAJO RESERVATION  
 CURRENTLY WORKING WITH THE NAVAJO TRIBAL COUNCIL

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON

FOURTH AND FIFTH GENERATIONS

ALLEN BENBOW EREKSON -----	MARDON JAYNE ELGGREN EREKSON (MARDY)
BORN JULY 30, 1939	BORN AUGUST 11, 1939
U.S. AIR FORCE	ATTENDED U. OF U.
LABOR MISSIONARY AUSTRALIA	FULL-TIME MISSION EASTERN STATES
FULL-TIME MISSIONARY EAST CENTRAL	MISSION
STATES MISSION	STAKE MISSIONARY TWICE
STAKE MISSIONARY TWICE	CURRENTLY VISITING TEACHER AND
BACHELOR OF ARCHITECTURE DEGREE U.OF U.	SECRETARY FOR WARD PAPER
CURRENTLY HOME TEACHER & WARD MISSION	EMPLOYED BY JORDAN SCHOOL DISTRICT
LEADER	AS SECRETARY BROOKWOOD ELEMENTARY
EMPLOYED BY THE CHURCH OF JESUS CHRIST	SCHOOL
OF LATTER-DAY SAINTS AS ARCHITECTURAL	
MANAGER OF TEMPLES AND SPECIAL PRO -	
JECTS	

CHILDREN -- FIFTH GENERATION

KIRSTEN	SEPTEMBER 22, 1964
KARI	FEBRUARY 28, 1966
AMY	APRIL 16, 1968
MARIELLE	JANUARY 17, 1971
SPENCER ELGGREN	DECEMBER 17, 1973

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON

AND

ZELPH YOUNG EREKSON

AND

ALLEN BENBOW EREKSON

FIFTH AND SIXTH GENERATIONS

KIRSTEN EREKSON MIKESELL ----- BRADLEY MIKESELL  
SEPTEMBER 22, 1964 ATTENDING SCHOOL  
MANAGING A MOTEL WHILE BRAD FINISHES  
SCHOOL

CHILDREN --- SIXTH GENERATION

TYLER BROOK

MIKELLE ELYSE

KARI EREKSON WAHLQUIST ----- RICK WAHLQUIST  
FEBRUARY 28, 1966  
COSMETOLOGIST  
TEACHING "SPIRITUAL LIVING " LESSON IN  
RELIEF SOCIETY

AMY EREKSON  
APRIL 16, 1968  
SINGLE AND ATTENDING BRIGHAM YOUNG UNIVERSITY  
TEACHING "SPIRITUAL LIVING " LESSON IN RELIEF SOCIETY

MARIELLE EREKSON  
JANUARY 17, 1971  
ATTENDING BRIGHTON HIGH SCHOOL

SPENCER ELGGREN EREKSON  
DECEMBER 17, 1973  
ATTENDING BUTLER MIDDLE SCHOOL



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON

FOURTH AND FIFTH GENERATIONS

KLENNER DOW EREKSON ----- DOREEN LOVEALL EREKSON

ATTENDED B.Y.U.  
SERVED IN U.S. ARMY 82ND AIRBORNE  
WORKS IN CONSTRUCTION

FOUR CHILDREN  
NOW DIVORCED

CHILDREN -- FIFTH GENERATION

ANGELA KATHLEEN  
KLENNER SCOTT  
IRENE LARUE  
JEFFREY DOW

SECOND MARRIAGE

----- ELAINE FULLER

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EREKSON  
AND  
KLENNER DOW EREKSON

FIFTH AND SIXTH GENERATIONS

ANGELA KATHLEEN EREKSON ELLIOTT ----- ERNEST WOODY ELLIOTT  
ATTENDED IDAHO STATE UNIVERSITY COACHES HIGH SCHOOL FOOTBALL AND  
BASEBALL

CHILDREN -- SIXTH GENERATION

HOLLY KATHLEEN  
EMILY DOREEN  
ERNEST WILLIAM  
AMANDA LORAIN  
TRAVIS MARK

KLENNER SCOTT EREKSON ----- LAURIE IDA COPLAN  
ATTENDED B.Y.U. TEACHES HIGH SCHOOL MATH & SCIENCE  
MANAGER WAREMART GROCERY STORE

CHILDREN -- SIXTH GENERATION

SCOTT RAYMOND  
NICHOLAS JEFFERY  
DANIEL ROBERT

IRENE LARUE EREKSON MCALLISTER ----- DAVID MCALLISTER  
RUNS SCHOOL OF DANCE AND BATON NOW DIVORCED

CHILDREN -- SIXTH GENERATION

TARALEE MCALLISTER  
DAVID NATHAN MCALLISTER

----- BRYAN LAW  
SALESMAN

CHILD -- SIXTH GENERATION

BREANNE LAW

STEP CHILDREN

TRAVIS JAMES LAW  
TIFFANY JOY LAW

JEFFREY DOW EREKSON ----- CHRISTINA SUZANNE THURBER  
FULL-TIME MISSION ENGLAND MISSION

CHILD -- -- SIXTH GENERATION

STEPHANIE LARUE EREKSON

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ZELPH YOUNG EEKSON

FOURTH AND FIFTH GENERATIONS

THOMAS ROCK EREKSON ----- AFTON GREENWOOD  
JULY 28, 1942 (NOW DIVORCED)  
FULL-TIME MISSION HONG KONG MISSION

CHILDREN -- FIFTH GENERATION

CLINTON ROCK EREKSON  
FULL-TIME MISSION TAMPA BAY MISSION  
LESLIE ANN EREKSON  
ATTENDED RICKS COLLEGE  
JASON EZRA EREKSON  
ATTENDING HILLCREST HIGH SCHOOL

----- NEDRA DELL FULLER  
M.B.A. IN EDUCATION  
TEACHER 4TH GRADE GRANITE ELEMENT-  
ARY

CHILDREN -- FIFTH GENERATION

ANNA ELAINE EREKSON  
4TH GRADE GRANITE ELEMENTARY  
THOMAS DELBERT EREKSON  
KINDERGARTEN GRANITE ELEMENTARY





JOHN BENBOW DESCENDANT  
THIRD GENERATION THROUGH WILLIAM BENBOW EREKSON  
WILLIAM SHIRLEY EREKSON



BORN DECEMBER 25, 1906  
FULL-TIME MISSION GERMAN AUSTRIAN MISSION  
MISSION PRESIDENT SWISS-AUSTRIAN MISSION  
MARRIED JENNIE WRIGHT IN SALT LAKE TEMPLE  
BISHOP SOUTH COTTONWOOD WARD COUNSELOR COTTONWOOD STAKE PRESIDENCY  
PRESIDENT COTTONWOOD STAKE  
BISHOP BUTLER WARD  
ORDAINED PATRIARCH EAST JORDAN STAKE  
FOX AND MINK RANCHER BOOKKEEPER





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
THIRD AND FOURTH GENERATIONS

WILLIAM SHIRLEY EREKSON -----	JENNIE ELAINE WRIGHT
DECEMBER 25, 1906	JULY 23, 1908
TEMPLE MARRIAGE	
FULL-TIME MISSION GERMAN AUSTRIAN	RELIEF SOCIETY PRESIDEN SWISS-
MISSION PRESIDENT SWISS AUSTRIAN	AUSTRIAN MISSION
BISHOP SOUTH COTTONWOOD WARD	RELIEF SOCIETY WARD COUNSELOR
COUNSELOR COTTONWOOD STAKE PRESIDENCY	TEACHER
PRESIDENT COTTONWOOD STAKE	SUNDAY SCHOOL WARD TEACHER & SEC.
BISHOP BUTLER WARD	PRIMARY WARD CHOISTER & TEACHER
ORDAINED PATRIARCH EAST JORDAN STAKE	MIA WARD COUNSELOR & TEACHER
FOX AND MINK RANCHER BOOKKEEPER	HIGH SCHOOL JR. CLASS VICE PRES.

CHILDREN -- FOURTH GENERATION

SHIRLEY MARIE	APRIL 1, 1931
ARDIS ISABELL	OCTOBER 6, 1932
WILLIAM BENBOW	FEBRUARY 2, 1938
ELAINE BETH	APRIL 1, 1942



SHIRLEY  
WILLIAM S.

ARDIS

ELAINE  
WILLIAM B.

JENNIE WRIGHT EREKSON



THROUGH WILLIAM SHIRLEY EREKSON

FOURTH AND FIFTH GENERATIONS

SHIRLEY MARIE EREKSON GARFF ----- NEWELL KAY GARFF  
TEMPLE MARRIAGE

APRIL 1, 1931

SUNDAY TEACHER

COUNSELOR YWMIA

EMPLOYMENT IN BANKING NEW

ACCOUNTS DIVISION

FINANCIAL SERVICE REPRESENTATIVE

GRADUATE U.OF U. BANKING &amp; FINANCE

GRAD. CAL. COLLEGE MORTUARY SCIENCE

WARD CLERK 2X SCOUT COMMITTEE

EAGLE SCOUT REVIEW COMM. S.L. COUNCIL

PRESIDENT KIWANIS CLUB MURRAY

MORTICIAN EMBALMER FUNERAL DIRECTOR

BANK EXECUTIVE FIRST SECURITY BANK

CHILDREN -- FIFTH GENERATION

SHAUNA KAY - NOV. 10, '51 KIM NEWELL - JAN. 30, '53 LORNA MARY MAY 17, '55



KIM

SHIRLEY

SHAUNA

NEWELL

LORNA





FIFTH AND SIXTH GENERATIONS  
THROUGH SHIRLEY MARIE EREKSON GARFF

SHAUNA KAY GARFF PARRY -----	SCOTT JAMES PARRY
NOVEMBER 10, 1951	TEMPLE MARRIAGE
OFFICER IN UTAH NATIONAL GUARD	
PAINTS IN OILS AND WATER COLOR	
HAS TAUGHT IN ALL CHURCH ORGANIZATIONS	
RELIEF SOCIETY HOME MAKER LEADER	
STENOGRAPHER	

CHILDREN -- SIXTH GENERATION

CHANDRA KAY	MARCH 29, 1973
CODY SCOTT	OCTOBER 1, 1977
CRYSTAL MARIE	AUGUST 22, 1981
CHANNELLE SHAUNA	JULY 7, 1984



SCOTT JAMES

CHANDRA

CODY SCOTT

SHAUNA

CHANNELLE

CRYSTAL





THROUGH SHIRLEY MARIE EREKSON GARFF  
FIFTH GENERATION

KIM NEWELL GARFF

----- TERESA KAY SUNDBERG

TEMPLE MARRIAGE

JANUARY 30, 1953  
FULL-TIME MISSION ITALY PADUA MISSION  
B.A. UNIVERSITY OF UTAH  
SUNDAY SCHOOL TEACHER  
ORDAINED SEVENTY  
ASSISTANT VICE PRESIDENT AND OFFICE  
MANAGER FIRST INTER-STATE BANK

SCHOOL OF EUROPEAN STUDIES PARIS  
B.A. OBERLIN COLLEGE  
M.A. AMERICAN GRADUATE SCHOOL OF  
INTERNATIONAL MANAGEMENT  
SECOND COUNSELOR WARD PRIMARY  
SENIOR EXAMINER STATE DEPT. OF  
FINANCIAL INSTITUTIONS





THROUGH SHIRLEY MARIE EREKSON GARFF

FIFTH AND SIXTH GENERATIONS

LORNA MARY GARFF GOUGH ----- DAVID LAWRENCE GOUGH  
MAY 17, 1956

SECRETARY LOAN OFFICE VALLEY BANK

CHILDREN -- SIXTH GENERATION

DUSTIN LAWRENCE NOVEMBER 28, 1979

KRISTOPHER DAVID MAY 11, 1983



	DAVID GOUGH	
LORNA GARFF GOUGH		DUSTIN GOUGH
	KRISTOPHER GOUGH	





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND

WILLIAM SHIRLEY EREKSON  
FOURTH AND FIFTH GENERATIONS

ARDIS ISABELL EREKSON MACFARLANE ----- GRANT MACFARLANE JR.  
OCTOBER 6, 1932                      TEMPLE MARRIAGE                      GRADUATE OF U. OF U. LAW

ATTENDED U. OF U. TWO YEARS  
NATIONAL OFFICER LAMBA DELTA SIGMA  
JUNIOR SUNDAY SCHOOL CO-ORDINATOR  
WARD AND STAKE RELIEF SOCIETY COUNSELOR  
WARD AND STAKE PRIMARY COUNSELOR

VOCATION: MOTHER & COUNSELOR FOR FINANCIAL AID U.OF U.

CHILDREN -- FIFTH GENERATION

KATHRYN GAYLE	MARCH 21, 1954
JULIE ELAINE	JULY 25, 1955
CAROLYN MARIE	MARCH 11, 1958
MICHELLE ARDIS	JUNE 3, 1960
MICHAEL GRANT	JANUARY 31, 1964
JEFFRY SCOTT	JULY 15, 1965



MARTIN E. WALTERS	VERNON DELLA-PIANA	JEFFRY MACFARLANE	
	MICHELLE MACFARLANE		MICHAEL MACFARLANE
CAROLYN WALTERS	KATHRYN DELLA-PIANA	ARDIS MACFARLANE	JULIE O'LEARY
CHELSEA WALTERS	ELISA DELLA-PIANA		ANNE O'LEARY SARAH O'LEARY
RYAN WALTERS	MARIEL DELLA-PIANA		





JOHN BENBOW'S DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 AND  
 WILLIAM SHIRLEY EREKSON  
 AND  
 ARDIS ISABELL EREKSON MACFARLANE

FIFTH AND SIXTH GENERATIONS

KATHRYN GAYLE MACFARLANE DELLA-PIANA ----- VERNON L. DELLA-PIANA

MARCH 21, 1954

TEMPLE MARRIAGE

B.S.W. UNIVERSITY OF UTAH

WORKING ON MASTER'S DEGREE

CHILDREN -- SIXTH GENERATION

ELISA MARIE NOVEMBER 18, 1977

MARIEL MICHELLE JANUARY 3, 1980

KRISTA KATHRYN FEBRUARY 24, 1984



VERNON

ELISA MARIE KRISTA KATHRYN KATHRYN GAYLE MARIEL MICHELLE



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
WILLIAM SHIRLEY EREKSON  
AND

ARDIS ISABELL EREKSON MACFARLANE  
FIFTH AND SIXTH GENERATIONS

JULIE ELAINE MACFARLANE O'LEARY	-----	DAVID O'LEARY
JUNE 25, 1955		FULL-TIME MISSION BRAZIL
LEADERSHIP OFFICES IN WARD & STAKE		WARD BISHOPRIC COUNSELOR
CHILDREN -- SIXTH GENERATION		
SARAH KATHRINE		JENNIE (NEW ARRIVAL AFTER PICTURE
ANNE ELIZABETH		WAS TAKEN)
KATIE ELAINE		



DAVID	JULIE
SARAH	
ANNE	KATIE





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON

AND

WILLIAM SHIRLEY EREKSON

AND

ARDIS ISABELL EREKSON MACFARLANE

FIFTH AND SIXTH GENERATIONS

CAROLYN MARIE MACFARLANE WALTERS -----	MARTIN ELLIOTT WALTERS
MARCH 11, 1958	GRADUATE ROYAL BOTANICAL GARDENS
OLYMPUS HIGH SCHOOL SENATE SECRETARY	KEW ENGLAND
JUNIOR HIGH SCHOOL CHEER LEADER	LANDSCAPE ARCHETECT
ATTENDED B.Y.U. AND U. OF U.	HIGH SCHOOL CHEER LEADER
STUDY ABROAD U. OF U.	LAMBDA CHI FRATERNITY
CHI OMEGA SORORITY	

CHILDREN -- SIXTH GENERATION

RYAN ELLIOTT	APRIL 19, 1980
CHELSEA MARIE	JANUARY 7, 1983
TRISTIN GRANT	JUNE 12, 1986

JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
WILLIAM SHIRLEY EREKSON

FOURTH GENERATION

WILLIAM BENBOW EREKSON ----- NOT MARRIED  
FEBRUARY 2, 1938

FULL-TIME MISSION ENGLAND MISSION  
COLLEGE THREE YEARS  
MILITARY SERVICE NATIONAL GUARD  
VOCATION GROUNDS CARETAKER



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
WILLIAM SHIRLEY EREKSON  
FOURTH AND FIFTH GENERATIONS

ELAINE BETH EREKSON WOODRUFF ----- WILFORD BRUCE WOODRUFF  
APRIL 1, 1942                      TEMPLE MARRIAGE

ATTENDED B.Y.U. TWO YEARS  
MOTHER OF FIVE CHILDREN  
AVON REPRESENTATIVE  
ACCOMPANIED PARENTS SWISS MISSION  
SUNDAY SCHOOL TEACHER COUNSELOR  
PRIMARY TEACHER CCUNSELOR  
RELIEF SOCIETY TEACHER CCUNSELOR  
WORK DIRECTOR  
YOUNG WOMEN TEACHER  
OSTOMY SOCIETY VOLUNTEER

B.S. UNIVERSITY OF UTAH BANKING &  
FINANCE SIGMA CHI FATERNITY  
FULL-TIME MISSION SWISS-AUSTRIAN  
ELDER'S QUORUM PRESIDENCIES  
THREE DIFFERENT QUORUMS  
SCOUT MASTER  
PRESIDENT YOUNG MEN'S  
PRESIDENT STAKE MISSION  
EXECUTIVE SECRETARY WARD  
HIGH COUNSELOR STAKE  
BRANCH PRESIDENT UNIVERSITY STAKE  
BISHOP  
COUNSELOR STAKE PRESIDENCY  
UTAH NATIONAL GUARD SEVEN YEARS  
DELEGATE TO STATE & COUNTY POLITICAL  
CONVENTIONS  
CHARTER MEMBER SUGARHOUSE-COTTONWOOD  
EXCHANGE CLUB  
S.L.C. JUNIOR CHAMBER OF COMMERCE  
1 of 3 OUTSTANDING YOUNG MEN 1971  
DIRECTOR & CO-FOUNDER COTTONWOOD  
SECURITY BANK  
ACCOUNT EXECUTIVE EDWARD BURTON CO.  
BRANCH MANAGER WESTERN SAVING & LOAN  
SALES MANAGER ESTATE REALESTATE CO.  
PRESIDENT & FOUNDER EQUITIES INC.  
REAL ESTATE INVESTMENTS  
TREASURER BOARD MEMBER AMERICAN DIA-  
BETES ASS'N UTAH AFFILATE  
VICE PRESIDENT & DIRECTOR WILFORD  
WOODRUFF FAMILY ASS'N  
TRUSTEE BRITISH LATTER-DAY SAINTS  
HERITAGE INC.

CHILDREN -- FIFTH GENERATION

ANDREA ELAINE	MAY 16, 1964
DOUGLAS WILFORD	JULY 28, 1965
FULL-TIME MISSION	PENNSYLVANIA HARRISBURG MISSION
MARIE EVELYN	SEPTEMBER 26, 1967
ELIZABETH JENNIE	JANUARY 10, 1972
KATHRYN RUTH	FEBRUARY 26, 1977

ANDREA ELAINE WOODRUFF WILKINSON ----- KENNETH MACE WILKINSON  
TEMPLE MARRIAGE

MARIE EVELYN WOODRUFF WOODRUFF ----- DANIEL MARVIN WOODRUFF  
TEMPLE MARRIAGE



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
WILLIAM SHIRLEY EREKSON

FOURTH AND FIFTH GENERATIONS

ELAINE BETH EREKSON WOODRUFF ----- WILFORD BRUCE WOODRUFF  
A DESCENDANT OF JOHN BENBOW                      A DESCENDANT OF WILFORD WOODRUFF



WILFORD BRUCE                      DOUGLAS WILFORD  
KATHRYN RUTH                      ELAINE BETH                      MARIE EVELYN  
ANDREA ELAINE                      ELIZABETH JENNIE





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON

THIRD AND FOURTH GENERATIONS

IRMA MARIE EREKSON HOLT ----- WILLIAM FRANCIS HOLT  
JULY 19, 1909  
ATTENDED U. OF U.  
TEMPLE MARRIAGE  
CHURCH OFFICES:  
PRIMARY PRESIDENCY  
PRIMARY TEACHER  
PRIMARY INSERVICE LEADER  
SUNDAY SCHOOL SECRETARY  
MIA INSERVICE LEADER  
COMMUNITY SERVICE:  
CANCER & HEART DRIVES  
MARCH OF DIMES  
PRIMARY PENNY PARADE  
MAIN VOCATION:  
HOMEMAKER & MOTHER

CHILDREN -- FOURTH GENERATION

WILLIAM EREKSON HOLT U. S. NAVY  
ERIC Ph.D. MEDICINE U. OF U.  
DON L. B.S. U. OF U.  
GEORGE FULL-TIME MISSION WEST GERMAN Ph.D. LAW  
MARLISE MARIE  
DWIGHT FULL-TIME MISSION WEST GERMAN  
MARK FULL-TIME MISSION ENGLAND  
TODD CLINTON  
LYNN  
KARMA B.S. UNIVERSITY OF UTAH  
KALMA FULL-TIME MISSION CALIFORNIA B.S. U.OF U.  
TIM  
YVONNE (ADOPTED DAUGHTER)





JOHN BENBOW'S DESCENDANT  
THIRD GENERATION THROUGH WILLIAM BENBOW EREKSON  
IRMA MARIE EREKSON



ATTENDED LDS JUNIOR COLLEGE ON SCHOLARSHIP ONE YEAR  
ATTENDED UNIVERSITY OF UTAH MEMBER OF TROTTER'S CLUB  
MARRIED WILLIAM FRANCIS HOLT IN SALT LAKE TEMPLE  
CHURCH OFFICES: PRIMARY TEACHER MEMBER OF PRIMARY PRESIDENCY PRIMARY  
INSERVICE LEADER SUNDAY SCHOOL SECRETARY MIA INSERVICE LEADER  
COMMUNITY SERVICE: CANCER AND HEART DRIVES MARCH OF DIMES PRIMARY  
PENNY PARADE  
MAIN VOCATION: MOTHER AND HOME MAKER



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
THIRD AND FOURTH GENERATIONS

IRMA MARIE EREKSON HOLT AND FAMILY  
(TIM AND ADOPTED DAUGHTER YVONNE ADDED LATER)



		ERIC	WILLIAM EREKSON HOLT
			DON L.
GEORGE			
LYNN			TODD
MARLISE			
	IRMA MARIE	WILLIAM FRANCIS	
MARK			DWIGHT
	KARMA	KALMA	





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
IRMA MARIE EREKSON HOLT

FOURTH FIFTH AND SIXTH GENERATIONS

WILLIAM EREKSON HOLT -----

MILITARY SERVICE

SUBMARINE SERVICE 1 YEAR KOREA

ERIC ----- MARLENE

Ph.D. MEDICAL UNIVERSITY OF UTAH

CHILDREN -- FIFTH GENERATION

KRISTY ----- DAVE

CHILDREN -- SIXTH GENERATION

JENNY  
JUSTIN

STEVE  
DAVID ----- INES  
JASON

DON L. ----- KAREN PASSEY

TEMPLE MARRIAGE

B.S. ACCOUNTING

CHURCH OFFICES:

SUNDAY SCHOOL TEACHER PRESIDENT

ELDER'S QUORUM PRESIDENT

70'S QUORUM PRESIDENT

STAKE MISSIONARY

MILITARY SERVICE NATIONAL GUARD 6 YRS.

CHILDREN -- FIFTH GENERATION

NANNETTE ----- RICK GLAUSER

CHILDREN SIXTH GENERATION

AMY  
BRAD  
BECKY  
SCOTT

JEFFREY ----- JENNA

LAURAL  
MERIAL

RANDALL

RAMON ----- JEANNE

STEPHANIE ----- BRIAN NEFF

MACLAINE

BRYAN  
SUZANNE  
MARIE

IRMA MARIE EREKSON HOLT  
FOURTH FIFTH AND SIXTH GENERATIONS CONTINUED

GEORGE ----- JERI

TEMPLE MARRIAGE  
FULL-TIME MISSION WEST GERMAN  
Ph.D. LAW UNIVERSITY OF UTAH  
CLARK COUNTY NEVADA DISTRICT  
ATTORNEY TWO TERMS  
BISHOP

CHILDREN -- FIFTH GENERATION

JILL ----- ART

CHILD -- SIXTH GENERATION

TESSA

JAMES ----- JULIE

KATY  
VALERIE  
BECCA  
MARK  
TIM

MARLISE MARIE HOLT HOUSLEY ----- JOHN HOUSLEY

CHILD -- FIFTH GENERATION

ERIC ----- LAURIE

DWIGHT ----- (DIVORCED)

CHILD -- FIFTH GENERATION

TRISHA

MARK ----- KINSEY

TODD

LYNN

KARMA HOLT FERNELIUS ----- ALAN B. FERNELIUS

TEMPLE MARRIAGE  
B.S. ELEMENTARY EDUCATION  
RELIEF SOCIETY TEACHER  
PRIMARY TEACHER  
STAKE PRIMARY PRESIDENCY 1ST COUNSELOR  
COMMUNITY SERVICE: P.T.A.  
HOSTESS WOMEN'S CENTER ALTA VIEW  
HOSPITAL

CHILDREN -- FIFTH GENERATION

SALLY  
C.B.  
WENDY  
BLAKE

IRMA MARIE EREKSON HOLT

FOURTH FIFTH AND SIXTH GENERATIONS CONTINUED

KALMA HOLT

B.S. DEGREE IN HOME ECONOMICS  
FULL-TIME MISSION ARCADIE CALIFORNIA

## CHURCH OFFICES:

PRESIDENT YOUNG WOMEN'S  
RELIEF SOCIETY 2ND COUNSELOR  
YOUNG WOMEN'S SECRETARY  
MIA MAID TEACHER  
PRIMARY TEACHER

## COMMUNITY SERVICE:

CANCER DRIVE YEARLY

## MAIN VOCATION:

BOOKKEEPER

TIM ----- GWYN

## CHILDREN -- FIFTH GENERATION

DUSTIN  
SAM  
COLLIN  
RYE



JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
SECOND, THIRD AND FOURTH GENERATIONS

WILLIAM BENBOW EREKSON ----- MARIE YOUNG EREKSON

SON --- FOURTH CHILD --- THIRD GENERATION

EDWARD BENBOW EREKSON ----- LOUISE BARTON EREKSON  
MARRIED SALT LAKE TEMPLE January 17, 1940

CHILDREN --- FOURTH GENERATION

BARBARA ANN JAN. 18, 1942

MARY LOUISE JAN. 25, 1944

MARNE MARIE

EDETTE JAN. 13, 1954

Third child was a son, Edward Bryon, who died in 24 hours

FULL-TIME MISSION: GERMAN-AUSTRIAN MISSION

Later changed to GERMAN-SWISS and then to  
WEST GERMAN

CHURCH OFFICES:

WARD: SUNDAY SCHOOL ASSISTANT SECRETARY, PRIEST'S QUORUM TEACHER,  
BISHOPRIC COUNSELOR, MIA SUPERINTENDENCY, PRESIDENT GOSPEL  
DOCTRINE CLASS, GREETER, HOME TEACHER

STAKE: AARONIC PRIESTHOOD COMMITTEE, MIA SUPERINTENDENT, HIGH PRIEST'S  
QUORUM PRESIDENT, HIGH COUNCIL MEMBER, PRESIDENCY SECOND COUN-  
SELOR, MIA AREA LEADER

MISSION: WEIMAR DISTRICT PRESIDENT, SCHLESWIG-HOLSTEIN DISTRICT PRES.

EDUCATION: UNIVERSITY OF UTAH 7 Quarters  
BRIGHAM YOUNG UNIVERSITY 1 Quarter

MAIN VOCATION:

PARTNER IN Wm. B. EREKSON FUR FARM  
PARTNER IN COTTONWOOD HEIGHTS FUR FARM  
MANAGER of CLEARFIELD STEAM COMPANY 1963 - 1987  
SALES PERSON REAL ESTATE, INSURANCE

JOHN BENBOW DESCENDANT  
THIRD GENERATION THROUGH WILLIAM BENBOW EREKSON  
EDWARD BENBOW EREKSON



GRADUATE OF MURRAY HIGH SCHOOL

ATTENDED UNIVERSITY OF UTAH 7 QUARTERS AND BRIGHAM YOUNG UNIVERSITY 1 QUARTER  
FULL-TIME MISSION GERMAN-AUSTRIAN MISSION

MARRIED LOUISE BARTON JANUARY 17, 1940 IN THE SALT LAKE TEMPLE

CHURCH OFFICES: ASSISTANT SUNDAY SCHOOL SECRETARY, TEACHER OF THE PRIEST'S  
QUORUM, MEMBER OF STAKE SUNDAY SCHOOL BOARD, COUNSELOR IN WARD BISHOPRIC,  
WARD MIA SUPERINTENDENT, DISTRICT AREA LEADER, SECOND COUNSELOR IN STAKE  
PRESIDENCY, STAKE HIGH PRIEST'S QUORUM PRESIDENT, MEMBER OF STAKE HIGH  
COUNCIL, WEIMAR DISTRICT PRESIDENT, SCHLESWIG-HOLSTEIN DISTRICT PRESIDENT

VOCATION: PARTNER IN WM B. EREKSON FUR FARM, PARTNER IN COTTONWOOD HEIGHTS  
FUR FARM, MANAGER OF CLEARFIELD STEAM COMPANY 1963 - 1987



JOHN BENBOW'S DESCENDANTS  
THIRD AND FOURTH GENERATIONS THROUGH WILLIAM BENBOW EREKSON  
EDWARD BENBOW EREKSON AND FAMILY



	MARNE MARIE EREKSON BURDETTE	
MARY LOUISE EREKSON SAHLEEN		BARBARA ANN EREKSON CROMAR
EDETTE EREKSON MCARTHUR		EDWARD BENBOW EREKSON
	LOUISE BARTON EREKSON	





JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
THIRD, FOURTH AND FIFTH GENERATIONS

EDWARD BENBOW EREKSON ----- LOUISE BARTON EREKSON  
DAUGHTER --- FIRST CHILD -- FOURTH GENERATION

BARBARA ANN EREKSON CROMAR ----- RALPH EUGENE CROMAR

January 4, 1942

MARRIED SALT LAKE TEMPLE January 18, 1971

CHILDREN --- FIFTH GENERATION

JOSEPH DEC. 8, 1971

MARLISE NOV. 29, 1973

ANN DORIE JAN. 31, 1979

MARILEE JULY 9, 1983

SCOTT nee JANET BOND CROMAR

LYNNE nee JANET BOND CROMAR

FULL-TIME MISSION NORTH ARGENTINE MISSION June 1964 - September 1966

CHURCH OFFICES:

WARD PRIMARY -- TEACHER, ACCOMPANIST, INSERVICE LEADER, PRESIDENCY COUNSELOR, PRESIDENT

STAKE PRIMARY -- COUNSELOR IN PRESIDENCY

WARD RELIEF SOCIETY - ACCOMPANIST, SOCIAL RELATIONS TEACHER,

STAKE RELIEF SOCIETY - SOCIAL RELATIONS LEADER, SPIRITUAL LIVING LEADER

YWMIA LAUREL TEACHER

WARD SUNDAY SCHOOL TEACHER for 14 year olds

MISSIONARY TRAINING LEADER .... WASHINGTON D.C.

NORTH ARGENTINE MISSION HISTORIAN

COACHED and REFEREED YOUNG LADIES BASKETBALL

GENERAL CHURCH WRITING COMMITTEE for the LAURELS

EDUCATION: BA BRIGHAM YOUNG UNIVERSITY ENGLISH MAJOR, SPANISH MINOR 3yrs.  
FRENCH

EMPLOYMENT:

HILLCREST HIGH SCHOOL - TEACHER 1967- 1968

WATKINS CREEK RANCH 1958 the year of the earthquake

COLTER BAY and JACKSON LAKE LODGE in WYOMING

CONTINENTAL AGENCY CORP. -- INSURANCE, as SECRETARY

HERCULES POWDER CO. as a SECRETARY

ADMINISTRATIVE ASSISTANT in the NATIONAL ASSOCIATION of SECONDARY SCHOOL

PRINCIPALS in the NATIONAL STUDENT COUNCIL OFFICE

MUSIC TEACHER to her piano students

VICE PRESIDENT of SUSUKI ASSOCIATION OF UTAH

COMMUNITY SERVICE: PTA PRESIDENT also Board Member for 2 years

Helps on FUND RAISING DRIVES of HEART ASSOCIATION, others

AVOCATION: Runs RIVERS such as SAN JUAN and YAMPA in COLORADO, the SNAKE RIVER and the MIDDLE FORK of the SALMON RIVER in IDAHO and the LADORE and DESOLATION CANYON rivers



JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
EDWARD BENBOW EREKSON  
BARBARA ANN EREKSON CROMAR  
FOURTH AND FIFTH GENERATIONS



RALPH EUGENE CROMAR  
BARBARA ANN EREKSON CROMAR

JOSEPH EREKSON CROMAR  
LYNNE nee JANET BOND CROMAR  
SCOTT nee JANET BOND CROMAR  
MARLISE  
ANDORIE  
MARILEE





## JOHN BENBOW DESCENDANTS

THROUGH WILLIAM BENBOW EREKSON

THIRD, FOURTH AND FIFTH GENERATIONS

EDWARD BENBOW EREKSON ----- LOUISE BARTON EREKSON

DAUGHTER --- SECOND CHILD --- FOURTH GENERATION

MARY LOUISE EREKSON SAHLEEN ----- DENNIS CLEVERLY SAHLEEN  
January 25, 1944

MARRIED SALT LAKE TEMPLE May 1, 1964

MAIN VOCATION - HOUSE WIFE

CHILDREN --- FIFTH GENERATION

KIMBERLEY	FEB.	21st	1965
TODD EDWARD	JULY	11th	1966
STACY LYNNE	DEC.	2nd	1967
TIFFINNY MARIE	DEC.	10th	1971
GRETLE MICHELLE	JAN.	18th	1974
ELISABETH ANN	JAN.	12th	1976
BYRON JACOB	MAR.	22nd	1978
ERIC DENNIS	FEB.	28th	1981
GARRETT YOUNG	JAN.	27th	1985



## JOHN BENBOW DESCENDANTS

FOURTH AND FIFTH GENERATIONS THROUGH EDWARD BENBOW EREKSON

MARY LOUISE EREKSON SAHLEEN AND FAMILY



TODD EDWARD

KIMBERLEY

STACY LYNNE

DENNIS CLEVERLY SAHLEEN

MARY LOUISE EREKSON SAHLEEN

GRETIL MICHELLE

ELIZABETH ANN

ERIC DENNIS

BYRON JACOB

(Youngest son, GARRETT YOUNG, not in picture)

TIFFINNY MARIE





JOHN BENBOW DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 THIRD, FOURTH AND FIFTH GENERATIONS

EDWARD BENBOW EREKSON ----- LOUISE BARTON EREKSON  
 DAUGHTER --- FOURTH CHILD --- FOURTH GENERATION

MARNE MARIE EREKSON BURDETTE --- ROBERT SOELBERG BURDETTE  
 MARRIED SALT LAKE TEMPLE June 21, 1977  
 DIVORCED AUGUST 2, 1985  
 MAIN VOCATION - HOUSE WIFE

CHURCH OFFICES: "

YWMIA SECRETARY  
 YWMIA CLASS INSTRUCTOR  
 PRIMARY SECRETARY  
 PRIMARY COUNSELOR IN THE PRESIDENCY  
 PRIMARY CHORISTER  
 PRIMARY NURSERY LEADER

FULL-TIME MISSION SOUTH DAKOTA RAPID CITY MISSION

EDUCATION:

BYU SPONSOR FOR ROTC

CHILDREN --- FIFTH GENERATION

AARON EDWARD BURDETTE	July 15th 1978
MELISSA MARIE	DEC. 22nd 1980
BARTON ALLEN	JUNE 4th 1982



JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
EDWARD BENBOW EREKSON  
MARNE MARIE EREKSON BURDETTE  
FOURTH AND FIFTH GENERATIONS



MARNE MARIE

AARON EDWARD

BARTON ALLEN

MELISSA MARIE





JOHN BENBOW DESCENDANTS  
 THROUGH WILLIAM BENBOW EREKSON  
 THIRD, FOURTH AND FIFTH GENERATIONS

EDWARD BENBOW EREKSON ----- LOUISE BARTON EREKSON

DAUGHTER --- FIFTH CHILD --- FOURTH GENERATION

EDETTE EREKSON MCARTHUR ----- KEVIN JAMES MCARTHUR

January 13, 1954

MARRIED SALT LAKE TEMPLE Dec. 19, 1975

DIVORCED

MAIN VOCATION - Supervisor of WANG ROOM for UTAH RECOVERY SERVICES

CHURCH OFFICES: LDS SUNDAY SCHOOL TEACHER

PRIMARY TEACHER

EDUCATION -- RICKS COLLEGE at Rexburg, Idaho 2 semesters

UTAH STATE UNIVERSITY 2 quarters

BRYMAN SCHOOL of BUSINESS graduated with HONORS  
 WORD PROCESSING

CHILDREN --- FIFTH GENERATION

SHILOH MICHELLE SEPT. 21, 1976

KILEY LOUISE JULY 14, 1978

DANICA WHITNEY FEB. 26, 1981



JOHN BENBOW DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
EDWARD BENBOW EREKSON  
EDETTE EREKSON MCARTHUR  
FOURTH AND FIFTH GENERATIONS



SHILOH MICHELLE      EDETTE EREKSON MCARTHUR  
DANICA WHITNEY      KILEY LOUISE





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
THIRD AND FOURTH GENERATIONS

ALMA OWEN EREKSON ----- FRANCES RUSHTON EREKSON  
NOVEMBER 24, 1913

CHILDREN -- FOURTH GENERATION

FIRST MARRIAGE

OWEN

MARIE FEBRUARY 1, 1935

ALMA JOHN MARCH 29, 1938

PENELOPE SEPTEMBER 18, 1941

SECOND MARRIAGE

----- ST. CLAIRE GENEVA MEREDITH EREKSON  
TIM MEREDITH APRIL 28, 1948

FOURTH AND FIFTH GENERATIONS

TIM MEREDITH EREKSON ----- JILL CHRISTENSEN  
April 28, 1948 September 7, 1957

FULL-TIME MISSION CALIFORNIA SOUTH MISSION

NATIONAL GUARD SERVICE

MEMBER OF THE BOARD OF THE EMBA -- the  
NATIONAL MINK BREEDER'S ASSOCIATION

OWNER AND OPERATOR OF A LARGE MINK RANCH

CHILDREN -- FIFTH GENERATION

TAMMY JULY 8, 1976

TIM JEREMY JAN. 31, 1978

JUSTIN OWEN JUNE 15, 1981

WILLIAM OWEN MAY 28, 1982



JOHN BENBOW DESCENDANT  
THIRD GENERATION THROUGH WILLIAM BENBOW EREKSON  
ALMA OWEN EREKSON



BORN NOVEMBER 24, 1913  
MEMBER OF UTAH HIGHSCHOOL ALLSTATE AND STATE CHAMPIONSHIP BASKETBALL TEAMS  
PRESIDENT FUR BREEDERS AGRICULTURAL COOP.  
PRESIDENT EMBA MUTATION MINK BREEDERS ASSOCIATION    CHAIRMAN EMBA MARKETING  
BOARD    JUDGE INTERNATIONAL MINK SHOWS    SWEDEN, FINLAND & U.S.A.  
FOX AND MINK RANCHER





JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ALMA OWEN EREKSON

## FOURTH AND FIFTH GENERATIONS

MARIE EREKSON DAY ----- DUANE DAY  
FEBRUARY 1, 1935  
ATTENDED BRIGHAM YOUNG UNIVERSITY  
1½ YEARS  
WORKS FOR ZCMI AS AN AREA SPECIALIST

## CHILDREN -- FIFTH GENERATION

ROCHELLE

REAGAN

JEFFREY ----- KALENE

TEMPLE MARRIAGE

FULL-TIME MISSION CANADIAN MISSION

TRICIA

PENELÓPE DIANE EREKSON THOMPSON ----- DOUGLAS THOMPSON  
FIRST MARRIAGE  
TEACHER PRIMARY SUNDAY SCHOOL & RELIEF SOCIETY  
PRESIDENT PRIMARY  
COUNSELOR RELIEF SOCIETY  
DANCE TEACHER

## CHILDREN --FIFTH GENERATION

STEPHANIE KATHRYN -----

SON JOSHUA -- SIXTH GENERATION

SUSAN PENELOPE

SHANNON ELIZABETH

PENELOPE DIANE EREKSON WALKER ----- KENT WALKER  
TEMPLE MARRIAGE

## CHILDREN -- FIFTH GENERATION

CAROLYN DIANE

GARETT ROYAL

HAILEE MARIE

## STEP-SON

TROY ----- FULL-TIME MISSION CALIFORNIA MISSION



JOHN BENBOW'S DESCENDANTS  
THROUGH WILLIAM BENBOW EREKSON  
AND  
ALMA OWEN EREKSON  
FOURTH AND FIFTH GENERATIONS

ALMA JOHN EREKSON ----- MICHELLE GRANE

TEMPLE MARRIAGE

FULL-TIME MISSION WEST GERMAN MISSION FULL-TIME MISSION SWISS MISSION  
GRADUATE BRIGHAM YOUNG UNIVERSITY  
MINK RANCHER  
WORKED FOR CURTIS MACKAY MORTUARIES  
AND VALLEY VIEW MEMORIAL PARK

CHILDREN -- FIFTH GENERATION

JOHN STEPHEN JULY 25, 1966 FULL-TIME MISSION KOREA SEOUL MISSION  
ATTENDING UNIVERSITY OF UTAH  
JAMES ALMA JUNE 19, 1968 FULL-TIME MISSION NOW CAL. SAN DIEGO CA.  
ATTENDED B.Y.U. 1 YEAR  
JENNIFER MICHELLE APRIL 11, 1970 SENIOR GRANGER HIGH SCHOOL  
DRAMA CONCERT CHOIR ASSOCIATE EDITOR YEAR BOOK  
ERIC NATHAN FEBRUARY 18, 1973  
ATTENDING AS SENIOR GRANGER HIGH SCHOOL VERY TALENTED MUSICIAN  
AND ARTIST



ERIC NATHAN JENNIFER MICHELLE JOHN STEPHEN (LISA WHITE STEVE'S GIRL FRIEND)

MICHELLE ALMA JOHN

JAMES ALMA





JOHN BENBOW'S DESCENDANTS  
WHO HAVE BEEN OR ARE FULL-TIME MISSIONARIES

NAME

MISSION

## SECOND GENERATION

JOHN BENBOW EREKSON	NORTHERN STATES
WILLIAM BENBOW EREKSON	NEW ZEALAND

## THIRD GENERATION

REID BENBOW EREKSON	NORTHERN STATES
ARTHUR BEAU EREKSON	MISSOURI INDEPENDENCE
JOHN ARION EREKSON SR.	NORTH CAROLINA RALIEGH
ZELPH YOUNG EREKSON	AUSTRALIAN 2nd MISSION AS PRESIDENT
WILLIAM SHIRLEY EREKSON	GERMAN AUSTRIAN 2nd MISSION AS PRESIDENT OF SWISS AUSTRIAN
EDWARD BENBOW EREKSON	GERMAN AUSTRIAN

## FOURTH GENERATION

ROSALIE ANN EREKSON	FRENCH EAST
DAVID ARTHUR EREKSON	FRENCH POLYNESIAN
JOHN ARION EREKSON JR.	AUSTRALIAN
MARK BENBOW EREKSON	NEW YORK CUMORAH
REID MATTHEW EREKSON	OHIO INDIANA
NORMAN TOONE EREKSON	NEW ENGLAND STATES
ALMA YOUNG EREKSON	GREAT LAKES
ALLEN BENBOW EREKSON	LABOR MISSIONARY AUSTRALIA 2nd MISSION EASTERN STATES
THOMAS ROCK EREKSON	HONG KONG
WILLIAM BENBOW EREKSON	ENGLAND
GEORGE HOLT	WEST GERMAN
DWIGHT HOLT	WEST GERMAN
MARK HOLT	ENGLAND
KALMA HOLT	CALIFORNIA ARCADIA
BARBARA ANN EREKSON	NORTH ARGENTINA
MARNE MARIE EREKSON	SOUTH DAKOTA RAPID CITY
ALMA JOHN EREKSON	WEST GERMAN
TIM MEREDITH EREKSON	CALIFORNIA SOUTH

## FIFTH GENERATION

ERIC JAMES STONE	ITALY ROME (NOW SERVING)
NORMAN ROCK EREKSON	GEORGIA ATLANTA
DAVID YOUNG EREKSON	GUATEMALA GUATEMALA CITY
EDWARD ALMA EREKSON	SOUTH AFRICA JOHANNESBERG
JILL EREKSON	BOLIVIA COCHABAMBA 2nd MISSION ARIZ. PHOENIX
TIMOTHY ZELPH EREKSON	ENGLAND LEEDS (NOW SERVING)
JEFFREY DOW EREKSON	ENGALND
CLINTON ROCK EREKSON	FLORIDA TAMPA BAY
KIM GRAFF	ITALY PADUA
DOUGLAS WILFORD WOODRUFF	PENNSYLVANIA HARRISBURG
JEFFREY DAY	CANADA
JOHN STEPHEN EREKSON	KOREA SEOUL
JAMES ALMA EREKSON	CALIFORNIA SAN DIEGO (NOW SERVING)

TOTAL OF 39 MISSIONARIES DESCENDANTS OF JOHN BENBOW

JOHN BENBOW'S DESCENDANTS  
NUMBERS CALLED TO SERVE  
IN  
MAJOR GEOGRAPHICAL  
AREAS  
OF THE WORLD

<u>AREA</u>	<u>NUMBER</u>
AFRICA	1
ASIA	2
AUSTRALIA	3
EUROPE	12
NORTH AMERICA	19
SOUTH AMERICA	2
<u>PACIFIC ISLANDS</u>	<u>2</u>
TOTAL	41

ONE MISSIONARY (ALLEN BENBOW EREKSON) SERVED IN AUSTRALIA  
AND IN NORTH AMERICA  
ONE MISSIONARY (JILL EREKSON) SERVED IN BOLIVIA AND IN  
NORTH AMERICA

A NUMBER OF FOREIGN LANGUAGES WERE LEARNED AND SPOKEN IN  
TEACHING THE GOSPEL INCLUDING:

FRENCH  
SPANISH  
GERMAN  
ITALIAN  
KOREAN  
TAHITIAN

JOHN BENBOW'S DESCENDANTS  
WITH SPECIAL PRIESTHOOD CALLINGS

ORDAINED PATRIARCHS

JOHN BENBOW EREKSON  
ARTHUR BEAU EREKSON  
ZELPH YOUNG EREKSON  
WILLIAM SHIRLEY EREKSON

MISSION PRESIDENTS

ZELPH YOUNG EREKSON  
WILLIAM SHIRLEY EREKSON

STAKE PRESIDENT

WILLIAM SHIRLEY EREKSON

STAKE PRESIDENT'S COUNSELOR

WILLIAM BENBOW EREKSON  
ZELPH YOUNG EREKSON  
WILLIAM SHIRLEY EREKSON  
EDWARD BENBOW EREKSON  
NORMAN TOONE EREKSON

STAKE HIGH COUNCILMAN

ZELPH YOUNG EREKSON  
ARTHUR BEAU EREKSON  
EDWARD BENBOW EREKSON  
NORMAN TOONE EREKSON  
ALMA YOUNG EREKSON  
REID MATTHEW EREKSON

BISHOPS

WILLIAM BENBOW EREKSON  
ZELPH YOUNG EREKSON  
WILLIAM SHIRLEY EREKSON  
JOHN ARION EREKSON SR.  
NORMAN TOONE EREKSON  
ALMA YOUNG EREKSON  
DAVID ARTHUR EREKSON



## JOHN BENBOW'S DESCENDANTS

HIGHER DEGREES OF LEARNING  
EARNED BY  
THOSE LISTED BELOW  
(LIST INCOMPLETE)DOCTOR'S DEGREES

NORMAN TOONE EREKSON	VETERINARY SCIENCE	IOWA STATE COLLEGE
ERIC HOLT	MEDICAL	UNIVERSITY OF UTAH
GEORGE HOLT	LAW	UNIVERSITY OF UTAH
DAVID ARTHUR EREKSON	PHILOSOPHY OF EDUCATION	UNIVERSITY OF CHICAGO

MASTER'S DEGREES

ARTHUR BEAU EREKSON	AGRICULTURAL BACTERIOLOGY	U. OF WISCONSIN
DAVID ARTHUR EREKSON	HUMANITIES	UNIVERSITY OF CHICAGO
GARY BENBOW EREKSON	BUSINESS ADMINISTRATION	HARVARD
CAMERON BENBOW EREKSON	BUSINESS ADMINISTRATION	PURDUE
NORMAN ROCK EREKSON	BUSINESS	UTAH STATE UNIVERSITY

BACHELOR'S DEGREES

REID BENBOW EREKSON	DRAMA	UNIVERSITY OF UTAH
GARY BENBOW EREKSON	MILITARY SCIENCE	U.S.A.COAST GUARD ACADEMY
CAMERON BENBOW EREKSON	ELECTRICAL ENGINEERING	ROSE HULMAN
JULIE LYNNE SCHNEPF	B.A.	SOUTHERN METHODISTS
ERIC REID SCHNEPF	B.A.	DEPAW UNIVERSITY
ARTHUR BEAU EREKSON	B.A.	EDUCATION UNIVERSITY OF UTAH
	B.S.	DAIRY SCIENCE UTAH STATE AGRI. COLLEGE
ROSALIE ANN EREKSON	B.A.	LANGUAGES BRIGHAM YOUNG UNIVERSITY
DAVID ARTHUR EREKSON	HUMANITIES	BRIGHAM YOUNG UNIVERSITY
JOHN ARION EREKSON	SPEECH AND DRAMA	UNIVERSITY OF UTAH
NORMAN TOONE EREKSON	B.S.	UTAH STATE AGRICULTURAL COLLEGE
NORMAN ROCK EREKSON	BUSINESS	UTAH STATE UNIVERSITY
ALMA YOUNG EREKSON	BUSINESS MANAGEMENT	U. OF U. & B.Y.U.
ALLEN BENBOW EREKSON	ARCHITECTURE	UNIVERSITY OF UTAH
KATHRYN GAYLE MACFARLANE	B.S.W.	UNIVERSITY OF UTAH
KIM NEWELL GARFF	B.A.	UNIVERSITY OF UTAH
ERIC HOLT		
DON L. HOLT	B.S.	ACCOUNTING UNIVERSITY OF UTAH
GEORGE HOLT		
KARMA HOLT	B.S.	ELEMENTARY EDUCATION
KALMA HOLT	B.S.	HOME ECONOMICS
BARBARA ANN EREKSON	B.A.	ENGLISH SPANISH FRENCH B.Y.U.
ALMA JOHN EREKSON		B.Y.U.

SPECIAL DEGREES

ALMA YOUNG EREKSON	C.P.A.
TATHA MARIE EREKSON	RN
JODY EREKSON	RN BRIGHAM YOUNG UNIVERSITY
JILL EREKSON	RN BRIGHAM YOUNG UNIVERSITY
EDETTE EREKSON	GRADUATE WITH HONORS WORD PROCESSING
	BRYMAN SCHOOL OF BUSINESS

JOHN BENBOW'S DESCENDANTS  
WHO HAVE GIVEN MILITARY SERVICE  
(LIST INCOMPLETE)

GARY BENBOW EREKSON	GRADUATE OF U.S. COAST GUARD ACADEMY WAS CADET COLONEL DURING SENIOR YEAR SERVED FOUR YEARS FULL TIME AS A COMMISSIONED OFFICER
ARTHUR B. EREKSON	RESERVE OFFICER'S TRAINING CORP 4 YEARS AT THE UNIVERSITY OF UTAH CADET CAPTAIN BATTERY B COMMISSIONED 2ND LT. AND SERVED 5 YEARS IN RESERVES
JOHN ARION EREKSON SR.	RESERVE OFFICER'S TRAINING CORP 4 YEARS AT THE UNIVERSITY OF UTAH SERVED IN THE RESERVES UNTIL COMMISSIONED 1ST LT. IN U.S. FIELD ARTIL- LERY DURING WORLD WAR 2 SERVED IN ALASKA
ALMA YOUNG EREKSON	SERVED IN U.S.ARMY 1950-1952
ALLEN BENBOW EREKSON	SERVED IN U.S.AIR FORCE
KLENNER DOW EREKSON	SERVED IN U.S.ARMY 82ND AIRBORNE
WILLIAM BENBOW EREKSON	SERVED IN NATIONAL GUARD
WILLIAM EREKSON HOLT	SERVED IN SUBMARINE SERVICE 1 YEAR IN KOREA
DON L. HOLT	SERVED 6 YEARS IN NATIONAL GUARD
TODD HOLT	SERVED 1 YEAR IN VIET-NAM
TIM MEREDITH EREKSON	SERVED IN NATIONAL GUARD



## SECTION THREE

# JOHN BENBOW REMEMBERED 1987

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IN ENGLAND

\*\*\*\*\*

IN MURRAY

\*\*\*\*\*

IN A NEW HISTORY

OF

THE CHURCH IN THE BRITISH ISLES

\*\*\*\*\*

IN SPECIAL PICTURES

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**150th Anniversary of the Church in the British Isles**

# Commemorating century and half of 'sharing faith'

**CHURCH NEWS • WEEK ENDING AUGUST 1, 1987**

At Benbow Farm in the Herefordshire area — an area where Wilford Woodruff personally baptized 301 persons in the shadow of the Malvern Hills — about 150 members attended the dedicatory program. The farm is located near Ledbury in a beautiful, pastoral setting in southwestern England.

The Church has purchased an acre of land at the farm, including the pond where many of the baptisms were performed.

Elder Nelson said the history of the site symbolizes many of life's important lessons, including the power of prayer, covenants and ordinances, and the goodness of God.

In summarizing Elder Woodruff's experiences in the Malvern Hills, Elder Nelson quoted from his (Elder Woodruff's) writings:

"The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God and the revelations of the Holy Ghost. The Lord had a people there prepared for the gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the gospel of life and salvation unto them, and some 1,800 souls received it. . . . But in all these things we should ever acknowledge the hand of God, and give Him the honor, praise and glory, forever and ever."

In the dedicatory prayer, Elder Nelson dedicated the site and the plaque placed thereon, "as a citadel of faith. . . ."

"As we gratefully ponder the events of history, may we pursue new challenges ahead, to the end that thy work will flourish in every continent and in every nation, among all thy children."



150th Anniversary of the Church in the British Isles

# Church celebrates its British history



Photo by Dell Van Orden

President Ezra Taft Benson at anniversary banquet in London July 24, visits with former British Prime Minister Edward Heath, one of many celebrities who attended

BY DELL VAN ORDEN Church News editor  
and GERRY AVANT Church News staff writer

LONDON, ENGLAND

**W**ith a "supreme consciousness of history," Latter-day Saints throughout the British Isles participated in three days of celebration July 24-26 in commemoration of the 150th anniversary of the first missionary work in this land.

Thirteen General Authorities, including two members of the First Presidency, four apostles and seven members of the First Quorum of the Seventy, were in the British Isles for the anniversary commemoration. It was the first time that many General Authorities have been in Great Britain since the 1971 first-ever area conference of the Church in Manchester when 14 General Authorities participated.

Additional stories on the observance of the 150th Anniversary of the Church in the British Isles will be published in the Aug. 8 Church News.

They were led by President Ezra Taft Benson and his first counselor in the First Presidency, President Gordon B. Hinckley. Other General Authorities participating were Elders Marvin J. Ashton, David B. Haight, Russell M. Nelson and M. Russell Ballard of the Council of the Twelve; Elders Marion D. Hanks and Jack H. Goaslind of the Presidency of the First Quorum of the Seventy; Elders Carlos E. Asay, Derek A. Cuthbert, Russell C. Taylor and Hans B. Ringger of the First Quorum of the Seventy; and Elder Bernard P. Brockbank,

an emeritus member of the quorum.

They were all in London July 24 for the gala anniversary banquet, which was attended by former British Prime Minister Edward Heath and Sir Rhodes Boyson, a member of Parliament and a former member of Margaret Thatcher's Cabinet. After the banquet, the General Authorities spread out to various parts of the island nation for conferences, dedications of historical sites, firesides, missionary meetings and musical events. (See separate stories on these activities in this issue.)

For the General Authorities it was more than an anniversary celebration — it was a homecoming of sorts. All have strong ties to the British Isles.

President Benson, President Hinckley, Elder Ashton and Elder Ballard all served in England as young missionaries; Elder Haight and Elder Brockbank were formerly mission presidents in Scotland; Elder Hanks was mission president in England.

As a member of the Twelve, Elder Nelson supervises the work in the British Isles; Elder Asay is president of the Europe Area, which until Aug. 15 includes Great Britain; Elder Taylor and Elder Ringger are his counselors. Elder Goaslind will become president of the newly created British Isles/South Africa Area on Aug. 15. Elder Cuthbert was born in England and was president of the nation's first stake.

The anniversary commemoration, termed "a century and a half of shared dedication," is being observed by the Church throughout England, Scotland, Wales, Ireland and Northern Ireland. Ward, stake and regional activities have been going on for many weeks and will continue for some time.

Continued on page 8

## Liberty sparked first in Britain

BY DELL VAN ORDEN  
Church News editor

LONDON, ENGLAND

**T**he spark that kindled the flame of political liberty among men — and made possible the later restoration of the gospel — was begun in Great Britain, President Ezra Taft Benson told some 10,000 persons who attended the London conference, held in conjunction with the 150th anniversary celebration in the British Isles.

The London conference was one of six conferences held simultaneously on Sunday, July 26. Other conferences were in Birmingham, England; Cardiff, Wales; Edinburgh, Scotland; Dublin, Ireland; and Belfast, Northern Ireland.

Other speakers at the London conference, which was attended by members from 12 stakes, were Elder Marion D. Hanks of the Presidency of the First Quorum of the Seventy; Elder Carlos E. Asay of the First Quorum of the Seventy and Europe Area president; Elder Arch J. Turvey, regional representative; Pres. Cedric P. Evans of the Maidstone England Stake; and Ann Wallis, president of the Hyde Park Stake Relief Society.

"Religious freedom cannot prosper where political freedom does not exist," President Benson declared. "For man to fully exercise the agency which God has granted him, his God-given natural rights must be recognized and protected."

He said that only within the last 400 years has it been recognized that these rights "inherently belong to man."

"Before the gospel could shine forth its resplendent light, a flickering flame of religious and political freedom had to commence somewhere," President Benson said. "Heaven determined that it begin here [in Great Britain]."

He explained the stage for the events leading up to political and religious freedom had been set immortally. "The characters in the drama had been held in reserve to come at appropriate times and intervals to influence the course of events in history."

President Benson then recounted some of those events, including the enactment of the Magna Carta, "one of history's most influential documents"; John Wycliff's translation of the Bible into English, "believing that the scriptures are the property of the people"; William Tyndale's first printed New Testament in English; and the English Petition of Rights and the English Bill of Rights.

Following these events, continued President Benson, New World documents such as the Declaration of Independence and the American Bill of Rights came forth.

President Benson said all of this was done for the purpose of laying a foundation so the gospel and God's kingdom could be restored. "The gospel can only prosper in an atmosphere of freedom," he said.

"Once a man's rights became guaranteed by the political institutions that would serve him," President Benson said, "the time came for the Prophet Joseph Smith to be sent on the world scene, and for the kingdom of God to be restored by direct divine intervention in the year 1830."

"A light had burst forth among men again," declared President Benson, filled with emotion, "and it was the fullness of the gospel."

He said that the greatest legacy contributed by the British Isles to the kingdom of God is not appreciated nor recognized outside of this Church. "It is the number of valiant souls — veritable defenders of the faith — who came from the United Kingdom to strengthen

Continued on page 7



## 150th Anniversary of the Church in the British Isles



Photo by Scott Fullwood



Photo by Gerry Avant



Photo by Dell Van Orden

Top, members sing at Liverpool marker dedication; center, President Gordon B. Hinckley inspects plaque in Preston near River Ribble; and below, pond at Benbow Farm is site of marker dedication

## Markers dedicated at eight sites of early significance

Continued from page 4

here in response to those historical first missionaries." He described those miracles of conversion as "electric," and "never repeated."

He said the Lord knew "there were people in Lancashire who would accept the message of the restored gospel, and He brought the missionaries here."

Nine people were baptized one week after the first missionaries arrived. "There followed a veritable harvest of converts [in these isles], 100,000 of whom left to go to America," President Hinckley said.

"It is significant that we remember those on this beautiful day in this historic city. It is significant that the officers of the city of Preston permitted the erection of a monument with an inscription bearing the message of what occurred here."

In the dedicatory prayer, President Hinckley expressed gratitude for "this day of celebration, and for the great faith of those who first came to this land at the call of a prophet."

He asked for the marker to be a reminder of the opening of the British Isles to missionary work to all who visit the park. He expressed gratitude for the great harvest that followed the early efforts and for the spread of missionary work in the British Isles and to missions of the Church.

While in Preston, President Hinckley visited several sites of personal interest. He walked again along the banks of the River Ribble, in the shade of a tree-canopied pathway. He also visited the market place where he and his first companion preached the gospel and the house where he once lived as a missionary.

As he posed to have his photograph taken outside the house, its current resident came out. President Hinckley introduced himself to her, and said he had lived in the house as a missionary. He asked if he could go inside. She invited him and Sister Hinckley in, and he then asked permission to go upstairs to the bedroom he had occupied. After he left the house, President Hinckley said, "I had to go upstairs to that room. That is where I experienced a day of decision."

He explained that he had become discouraged as a young missionary because he had arrived in Preston in poor health and no one seemed interested in hearing his message. "I wrote a letter home to my father and told him I felt I was wasting my time and his money," he said. "My father wrote back a very short letter: 'Dear Gordon, I have your letter. I have only one suggestion: Forget yourself and go to work.'"

"I went upstairs to that bedroom and got on my knees, and said to the Lord, 'I will try to forget myself and go to work. I will try to lose my life in thy service, but I need help.' That was my day of decision."

He said marvelous things have happened to him since then, and he has traveled throughout the world on the

Lord's errand. "And it all started here in Preston," he said.

President and Sister Hinckley also visited the house on Wilfred Street where in 1837, on the night before the first baptism in the British Isles, the missionaries were troubled by and confronted with "a legion of devils."

While in Preston, President Hinckley addressed a conference held in conjunction with a reunion of the Preston Ward. Preston is the oldest unit in the Church; the Preston Branch was formed Aug. 8, 1837. Branches organized before that time in the United States were disbanded as the saints moved West.

Among participants at a commemorative program at the Preston Charter Theatre held that evening were four members whom President Hinckley had known as a missionary: 92-year-old Florence M. Denney, baptized in 1903 and one of the oldest members of the Church in Britain; Bessie Norrill and Gertrude Coreless; and Robert Pickles, who had been a branch teaching companion to the young Elder Hinckley. Also participating were D. Richard McFerson and James McFerson, California residents and great-grandsons of George D. Watt, the first convert baptized in the British Isles.

At Benbow Farm in the Herefordshire area — an area where Wilford Woodruff personally baptized 301 persons in the shadow of the Malvern Hills — about 150 members attended the dedicatory program. The farm is located near Ledbury in a beautiful, pastoral setting in southwestern England.

The Church has purchased an acre of land at the farm, including the pond where many of the baptisms were performed.

Elder Nelson said the history of the site symbolizes many of life's important lessons, including the power of prayer, covenants and ordinances, and the goodness of God.

In summarizing Elder Woodruff's experiences in the Malvern Hills, Elder Nelson quoted from his (Elder Woodruff's) writings:

"The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God and the revelations of the Holy Ghost. The Lord had a people there prepared for the gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the gospel of life and salvation unto them, and some 1,800 souls received it. . . . But in all these things we should ever acknowledge the hand of God, and give Him the honor, praise and glory, forever and ever."

In the dedicatory prayer, Elder Nelson dedicated the site and the plaque placed thereon, "as a citadel of faith. . . ."

"As we gratefully ponder the events of history, may we pursue new challenges ahead, to the end that thy work will flourish in every continent and in every nation, among all thy children."



## 150th Anniversary of the Church in the British Isles

# Markers tell where history was made

BY DELL VAN ORDEN  
Church News editor  
and GERRY AVANT  
Church News staff writer

## LONDON, ENGLAND

In commemoration of the 150th anniversary of the Church in the British Isles, eight markers were dedicated at sites of major significance to the Church.

Dedications of markers were:

— In Avenham Park along the banks of the River Ribble near Preston where the first LDS converts were baptized July 30, 1837, only 11 days after the first missionaries arrived in this land; dedicated by President Gordon B. Hinckley, first counselor in the First Presidency.

— At Loughbrickland in Northern Ireland, where John Taylor performed the first baptism in Ireland on July 31, 1840; dedicated by Elder Marvin J. Ashton of the Council of the Twelve; Elder M. Russell Ballard of the Council of the Twelve also participated.

— On the banks of the River Clyde in Bishopton, Scotland, near Glasgow, where the first converts in Scotland were baptized Jan. 14, 1840; dedicated by Elder David B. Haight of the Council of the Twelve; Elder Jack H. Gosnell of the Presidency of the First Quorum of the Seventy, and Elder Bernard P. Brockbank, emeritus General Authority, also participated.

— In Holyrood Park, near a hill called Arthur's Seat in Edinburgh, Scotland, where Orson Pratt dedicated Scotland for the preaching of the gospel on May 19, 1840; dedicated by Elder Haight.

— At Benbow's Farm (known locally as Hill Farm at the time) in Herefordshire, where Wilford Woodruff baptized 65 in March 1840; dedicated by Elder Russell M. Nelson of the Council of the Twelve, Elder Derek A. Cuthbert and Elder Hans B. Ringger of the First Quorum of the Seventy also participated.

— At Hungerford, marking the birthplace of Elder James E. Talmage of the

Council of the Twelve; dedicated by Elder Nelson.

— At Hyde Park Chapel in London, commemorating the history of the

Church in the British Isles; dedicated by Elder Carlos E. Asay of the First Quorum of the Seventy and president of the Europe Area. Elder Marion D. Hanks of the Presidency of the First Quorum of the Seventy also participated.

— At Albert Dock in Liverpool. The first missionaries in Great Britain landed in Liverpool and the first emigrants sailed from here July 6, 1840. By 1900, some 85,000 Latter-day Saints had emigrated through Liverpool to America; dedicated by Elder Russell C. Taylor of the First Quorum of the Seventy and first counselor in the Europe Area presidency.

For President Hinckley, the dedication event, attended by about 400 persons, was of personal historical significance. He came to Preston 54 years ago as a missionary. "My companions and I walked the streets of this city seeking those who would listen," he said. "We came to this beautiful park and walked the banks of the River Ribble and thought of those who had preceded us — the first missionaries outside the American continent. Miracles have happened

## British Isles conferences



*Eight historical markers dedicated at important sites throughout Isles*

1. On banks of River Clyde near Glasgow dedicated by Elder David B. Haight.

2. At Holyrood Park, near Arthur's Seat, hill near Edinburgh; marker dedicated by Elder David B. Haight.

3. At Loughbrickland, west of Belfast; dedicated by Elder Marvin J. Ashton.

4. In Avenham Park at River Ribble near Preston; dedicated by President Gordon B. Hinckley.

5. At Albert Dock in Liverpool; dedicated by Elder Russell C. Taylor.

6. At Benbow's Farm in Herefordshire; dedicated by Elder Russell M. Nelson.

7. At Hyde Park Chapel, London; dedicated by Elder Carlos E. Asay.

8. At Hungerford; dedicated by Elder Russell M. Nelson.



Members line bridge during dedication of marker at the River Ribble.

Photo by  
Gerry Avant

Continued on page 6



# Saga of Church in British Isles lauded at anniversary dinner

LONDON, ENGLAND

The saga of the Church in Britain — a story of "hearts that beat with love for God and truth eternal" — was commemorated at a banquet here Friday, July 24.

President Ezra Taft Benson and President Gordon B. Hinckley, first counselor in the First Presidency, joined with 11 other General Authorities in commemorating the 150th anniversary of the Church in the British Isles at a formal banquet in the British tradition, in London's prestigious Savoy Hotel. Approximately 400 guests attended, including prominent American Latter-day Saints, several lords and ladies of British society, and many of Britain's government and business leaders.

The banquet — which opened with a royal flourish as the Trumpeters of the Lifeguards played as fanfare a few measures of "Come, Come, Ye Saints" — marked the beginning of three days of commemorative activities in Great Britain. The Trumpeters of the Life Guards, who are perhaps best known for signaling announcements of the presence of the Queen of England, date their tradition of service to the Crown from 1659. Their presence at the anniversary dinner was arranged by Maj. Gen. Sir Roy Redgrave, one of Britain's top military leaders who attended the banquet.

Among other distinguished guests from the British Isles were former Prime Minister Edward Heath; Sir Rhodes Boy-

son, a member of Parliament and a former member of Margaret Thatcher's Cabinet; and Lord Thomson of Fleet, chairman of Thomson Newspapers Ltd., which owns more than 100 newspapers in Britain, Canada and the United States.

U.S. President Ronald Reagan sent greetings via videotape (see story on this page).

The anniversary dinner was funded through private contributions of members in the United States in appreciation for the heritage of the British Isles. Chairman of the dinner and reception committee was Regional Representative Arch L. Turvey, with Pres. Wendell J. Ashton of the England London Mission as vice chairman.

President Benson welcomed guests and recounted a visit to Britain in 1946, when, on assignment from Church leaders, he arranged distribution of food, clothing and other necessities to members in Europe and the British Isles.

"How I admired you then as I saw the tragic scars of bombings that extended from days to months to years," he told the dinner guests.

Britain, he said, has "contributed much of the spiritual sinew and growth of our people." As examples, he cited the Magna Carta, which has been a "glowing lamp of liberty" for eight centuries, and the King James translation of the Bible, first published in Britain 376 years ago.

Lord Thomson introduced President

Hinckley as the keynote speaker and expressed his personal admiration for Latter-day Saints throughout the world.

President Hinckley declared, "The saga of a century and a half of the Church in Britain is a moving drama of courage and faith, of false accusation and bitter persecution, of tragedy and triumph.

"It is an epic of grand proportions, a chronicle of sacrifice, of struggle, of life and death, of appreciation and gratitude to God. It is the story of Britain and America, of hands across the sea, of hearts that beat with love for God and truth eternal, and of friends who live with respect for this island kingdom and its sturdy people."

President Hinckley said there is tremendous vitality and strength in the Church membership in Britain.

"We are grateful for that faith in God which is of the very nature of so many of the people of Britain," declared President Hinckley. "On this inherent faith we have built, through knowledge and testimony, a constantly growing membership of Latter-day Saints, who are a credit to the Church and an asset to the nation."

Responding to President Reagan's videotaped message, Boyson praised Latter-day Saints.

"There is no one who cannot admire the Mormon people," he said. "The emphasis on the family — that basic build-

ing block of society — is a lesson to us all. The emphasis on self-discipline, cheerfulness, tolerance, education, civic duties, the tithing and the primacy of religion in your lives has built a great Church and a great people and I am proud to count so many of you among my closest friends.

"Let us remember," he continued, "that we are not just celebrating 150 years of the Mormon Church here, but we are also remembering the close links between our two peoples."

Mormons and Britons, he said, have a "common blood and heritage and a total dedication to a religious and political view of man which gives him liberty and dignity and hope under the fatherhood of the Almighty."

During the banquet, Tabernacle Choir soloist JoAnn Ottley sang two solos, and the evening concluded with a quartet singing "Come, Come, Ye Saints," as scenes from the British Isles and America were flashed on a huge screen. Then the banquet-goers stood and sang "God Save the Queen."

Among the numerous LDS Church members who attended were David M. Kennedy, former U.S. secretary of the treasury; George M. Romney, three-time governor of Michigan and former U.S. secretary of housing and urban development; Terrell H. Bell, former U.S. secretary of education; U.S. Senator Jake Garn; and astronaut Don L. Lind.

Also attending were actor Gordon Jump; former Miss America Sharlene Wells Hawkes; former BYU basketball star Kresimir Cosic, who is now head coach of Yugoslavia's basketball team; Johnny Miller, pro golfer; Peter Vidmar, winner of one silver and two gold medals in gymnastics in the 1984 Olympics; and Henry Marsh, American record holder in the 3,000-meter steeple chase.

## President Reagan praises Church's accomplishments

LONDON, ENGLAND

A videotape presentation by U.S. President Ronald Reagan, praising the Church for its accomplishments during its 150 years in the British Isles, was shown at the Anniversary Banquet in the Savoy Hotel on July 24.

On a huge screen in the banquet hall, President Reagan was shown extending greetings to the approximately 400 guests from Britain and America. (See separate story on the banquet on this page.)

Text of President Reagan's tribute is:

It's a pleasure to extend my greetings to the many distinguished guests gathered in London to mark the 150th Anniversary of The Church of Jesus Christ of Latter-day Saints in the British Isles.

"In 1837, just seven years after Joseph Smith organized the Church in America, the first Mormon missionaries arrived in Liverpool. It was a group of seven Americans and Canadians. Their leader was Heber C. Kimball, and historians tell us that Kimball was so eager to start his work, that, as his boat was reaching the pier, he leaped the remaining six feet to the dock. Well, that eagerness and the inspiration of these young men bore fruit, and their mission prospered.

"Taking as their motto, 'The truth will prevail,' they won nine converts in a little over a week, and baptized them along the banks of the River Ribble. More than 4,000 people witnessed that ceremony; a sure sign of growing interest. After nine months, the mission had about 1,500 converts and yes, many of these new faithful gathered to America in the years that followed.

"Between 1847, when Brigham Young led his party to the Valley of the Great Salt Lake and declared 'This is the place,' and 1869, when the first transcontinental railroad was completed near Promontory Point, some 80,000 of the faithful pushed handcarts or drove ox-drawn wagons to Utah, and about one-half of those pioneers of faith were natives of England, Scotland, Wales or Ireland.

"With their hard work and deep love of God and freedom, they made the desert blossom as the rose, and they helped build the American West. They were among those who started such great American cities as Ogden, Provo, and Salt Lake City itself, in Utah; and San Bernardino in California. They farmed the land, they opened stores, yes, two of them started the first coal mine in Utah, and the story goes that hearing a Welsh group singing four-part harmony, Brigham Young told the singers that they would become the nucleus of a great choir. That was the birth of the magnificent Tabernacle Choir.

"A Mormon contribution to American life is beyond measuring, and the contribution of the British Isles and Ireland to the Mormon Church is also immense. They are the contributions of love and joy; of faith and family; of

work and community. They are a dedication to the values that are at the heart of free nations — and good ones, and they are a faith in the promise of tomorrow.

"One Mormon pioneer from Lancashire, William Clayton, wrote of them in the hymn as he followed Brigham Young on the trail to Utah. He wrote 'Come, Come, Ye Saints; . . . no toil nor labor fear; . . . about praises to our God and King; . . . above the rest these words we'll tell, All is well, All is Well.'

"Thank you, God bless you, and happy anniversary."

In appreciation, the Anniversary Dinner Committee sent to the President two mementos. They were:

— A replica of the first edition of the Book of Mormon printed in Liverpool, England, and presented to Queen Victoria in 1841 by Lorenzo Snow in behalf of Brigham Young. The book presented to President Reagan was engraved in gold lettering with his name.

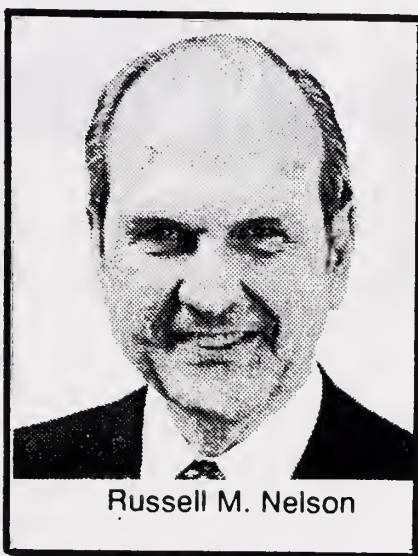
— A Wedgwood plate with a reproduction in color of C.C.A. Christensen's painting of the Mormon handcart pioneers, most of whom were British born. On the back side of the plate is an excerpt from President Reagan's videotape message.

THE OCTOBER 1987 ENSIGN CARRIED AN ARTICLE UNDER THE TITLE OF, "BRITISH SAINTS CELEBRATE 150TH ANNIVERSARY", IN WHICH THE FOLLOWING ACCOUNT OF THE DEDICATION OF THE ONE ACRE SITE AT THE BENBOW FARM WAS INCLUDED ON PAGE 74:

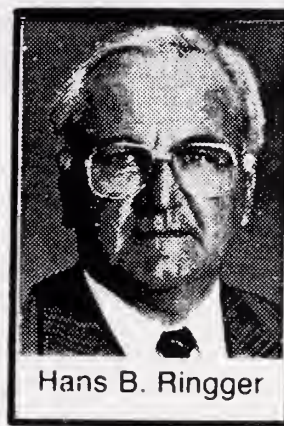
**Herefordshire,  
Hungerford, and Wales.**  
On Saturday morning, Elders Russell M. Nelson, Derek A. Cuthbert, and Hans B. Ringger traveled to Herefordshire, England, to dedicate a one-acre site, Benbow's Farm, where Wilford Woodruff baptized sixty-five people in 1840. The Church has purchased the site, including the pond.



Derek A. Cuthbert



Russell M. Nelson



Hans B. Ringger





JOHN BENBOW MEMORIAL DAY CELEBRATION  
MICK RILEY GOLF COURSE MURRAY, UTAH  
AUGUST 10, 1987



PICTURE OF DESCENDANTS AND RELATIVES  
WHO ATTENDED CELEBRATION





JOHN BENBOW  
MEMORIAL PROGRAM

AUGUST 10, 1987 10 A.M.

MICK RILEY GOLF COURSE, MURRAY, UTAH

ENTER THE SOUTHERN END OF COURSE FROM EAST SIDE OF VINE ST. AT 53rd  
SOUTH NEAR THE HIGHLAND DAIRY AND BY THE YELLOW SIGN AT THE ENTRANCE

THIRTY MINUTE SERVICE, 10 TO 10:30

WILL BEGIN ON TIME

CONDUCTING: ARTHUR B. EREKSON -- A GREAT-GRANDSON.

OPENING SONG: COME, COME YE SAINTS (FIRST VERSE ONLY) CHRISTINE MAE  
EREKSON BAIRD CONDUCTING -- A GREAT-GREAT-GRANDDAUGHTER.

INVOCATION: DAVID ARTHUR EREKSON -- A GREAT-GREAT-GRANDSON.

WHY WE ARE HERE AND READING OF THE INSCRIPTION ON THE PLAQUE: ARTHUR  
B. EREKSON.

JOHN BENBOW'S PROPERTY LINES: JOHN ARION EREKSON - A GREAT-GRANDSON.

JOHN BENBOW'S EARLY LIFE WRITTEN BY HIS DAUGHTER, ISABELLA MARKHAM  
BENBOW: READ BY CHRISTINE MAE EREKSON BAIRD.

ISABELLA'S STORY ABOUT HER LIFE WITH HER FATHER HERE IN UTAH: READ  
BY ROSALIE ANN EREKSON STONE -- A GREAT-GREAT-GRANDDAUGHTER.

JONAS EREKSON, HUSBAND OF ISABELLA AND ONE-TIME OWNER OF THIS PROPER-  
TY, HAD A FAVORITE SONG -- "HARD TIMES COME AGAIN NO MORE", WHICH IS  
NOW A MORMON FOLK SONG. IT WILL BE SUNG BY DAVID ARTHUR AND MICHELE  
McCONKIE EREKSON.

DEDICATORY PRAYER AND BENEDICTION: JOHN ARION EREKSON

PICTURE TAKING

FIRST ROUND: ALL BLOOD DESCENDANTS AROUND MEMORIAL PLAQUE FACING WEST.

SECOND ROUND: ALL IN-LAWS JOIN WITH FIRST ROUND MEMBERS.

INTRODUCTION OF BENBOW FAMILIES  
IN THIS ORDER:

JOHN BENBOW EREKSON DESCENDANTS

REID BENBOW EREKSON FAMILY

ARTHUR B. EREKSON FAMILY

JOHN ARION EREKSON FAMILY

WILLIAM BENBOW EREKSON DESCENDANTS

ZELPH YOUNG EREKSON FAMILY

WILLIAM S. EREKSON FAMILY

IRMA EREKSON HOLT FAMILY

EDWARD EREKSON FAMILY

ALMA OWEN EREKSON FAMILY



JOHN BENBOW  
MEMORIAL MARKER



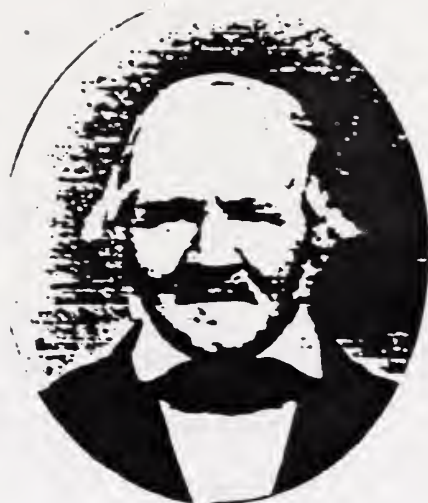
DEDICATED BY  
FIFTY-SIX OF HIS DIRECT DESCENDANTS  
ON THE SITE OF HIS PERMANENT HOME IN UTAH  
NOW A PART OF THE MICK RILEY GOLF COURSE  
VINE STREET AND 53RD SOUTH MURRAY, UTAH







His First Home



His 1862 Home

# John Benbow

1800-1874

It is little known that John Benbow homesteaded 160 acres surrounding this spot, although his life and contributions to the Mormon Church in England, where he was born April 1, 1800, and in Nauvoo, were well-documented by Wilford Woodruff.

He came to the Salt Lake valley with the 1848 Brigham Young Company, and settled in this area soon after his arrival. He built his first home on the bank of Little Cottonwood Creek just west of here.

About 1862, his good friend, Brigham Young, selected this spot near a spring of clear, cold water where he built his permanent home. It was here that he raised his only child to live to maturity out of several born to him. Her name was Isabella Markham Benbow; and it was here as the wife of Jonas Erikson that she gave birth to two sons: John Benbow Erikson and William Benbow Erikson.

Jonas died when John was seven and William two; and she reared and educated them without re-marrying; and served as President of the Young Women's organization in the South Cottonwood Ward for almost thirty years.

John married May Oberlander in 1904 and lived in this home until 1920; and this is where his three sons — Reid, Arthur and Arion — were born.

In that year, after purchasing John's half-interest in the farm, William moved here with his wife, Marie, and children — Zelph, William, Irma, Edward and Alma. It was, at that time, a trout farm, and he added foxes and mink.

In 1931 the farm was purchased by Salt Lake City to obtain the water from 29 artesian wells on the place to add to the City requirements; and trout farming was discontinued when the water was diverted into the City system. William retained the right to live here, and to continue his fox and mink business for ten years beyond the sale date.

William's son, William and his wife Jennie, came here when his parents moved to Salt Lake City in 1933. They and their children — Shirley, Ardis, William and Elaine — were the last of the Benbow line to occupy this home. They left here in 1947.

Fifty-two of the 92 acres of this golf course, which was established in 1964, are a part of the original John Benbow farm. Most of the other 108 acres are covered with homes, and the many families occupying them will want to remember, by observing this marker, that the pioneer, John Benbow, was the first to make this place his happy home.

We, the descendants of John Benbow, now numbering over 275, honor him and revere his name as one who was generous and loyal and long-suffering and charitable and diligent and a great father who endured always faithful to his Church and family to the end of his days; which occurred on May 12, 1874. He is buried in the Murray City Cemetery not far from this spot.

\* Should be six



## HARD TIMES COME AGAIN NO MORE

1. I will sing of the Mormons, the people of the Lord,  
Since the time that Joseph prayed for light.  
And the way they've been guided by Jesus' holy word  
And saved by power of his might.

## CHORUS

Here's the song, the sigh of the Mormons!  
Hard times, hard times, long have pressed us sore!  
Many days they have lingered around our cabin door,  
But now, we've brighter days in store!

2. Each time that the wicked have tried to overthrow  
And bring the work of God to nought,  
A way has been opened for the Saints to escape:  
A ram in the thicket was caught!

## CHORUS

Here's the song, the sigh of the Mormons!  
Hard times, hard times, long have pressed us sore!  
Many days they have lingered around our cabin door,  
But now, we've brighter days in store!

3. The grasshoppers, crickets and mobbers all combined  
Were powerless to crush our noble cause.  
For the more we are hated, the more we are maligned,  
The more the Church of Jesus grows!

## CHORUS

Here's the song, the sigh of the Mormons!  
Hard times, hard times, long have pressed us sore!  
Many days they have lingered around our cabin door,  
But now, we've brighter days in store!





THIS IS AN ARTICLE THAT APPEARED IN THE CHURCH NEWS FOR THE WEEK ENDING AUGUST 29, 1987 TELLING ABOUT THE AUGUST TENTH MEMORIAL SERVICE WE HAD FOR JOHN BENBOW AT THE SITE OF HIS PERMANENT HOME IN MURRAY.

## *Descendants honor famous British convert*

The account of Wilford Woodruff going to the John Benbow farm in England and converting Benbow and the United Brethren is a well-known story in LDS history.

However, what happened to this historical convert after Elder Woodruff returned from his mission to Great Britain?

On Aug. 10, many of Benbow's descendants gathered at a golf course in Murray, Utah, to pay tribute to their pioneer ancestor who accepted the gospel through baptism only 48 hours after the Elder Woodruff first entered his home. A plaque with information about Benbow was placed on a monument located at the site of his home.

Benbow came to the Salt Lake Valley in 1848 and settled on 160 acres, part of which is included in the present-day Mick Riley Golf Course in Murray, Utah. He built his first home on the bank of Little Cottonwood Creek. Later, Brigham Young selected a site for him near a spring, and he built a permanent home in 1862.

Benbow has 275 descendants through his only child, Isabella. He died May 12, 1874.



PICTURES TAKEN BY EDWARD BENBOW EREKSON IN THE MID-THIRTIES WHEN RETURNING FROM HIS MISSION IN GERMANY



FRONT OF  
HILL FARM  
HOME



SIDE OF  
HILL FARM  
HOME



BAPTISMAL  
POOL ON  
HILL FARM





TWO VIEWS OF JOHN BENBOW'S HILL FARM HOME IN ENGLAND  
TAKEN IN 1958 BY J. MALAN HESLOP







JOHN BENBOW HILL FARM  
BAPTISMAL POOL WITH J. MALAN HESLOP  
PICTURE TAKEN IN 1958



PICTURE COURTESY J. MALAN HESLOP





JOHN BENBOW'S HOME IN ENGLAND

PICTURES BY ARTHUR B. EREKSON

APRIL 29, 1982



VIEW OF FRONT OF THE  
HILL FARM HOME



VIEW OF THE SIDE OF  
THE HILL FARM HOME

ROSALIE, LENORA AND  
JONATHAN NEAR CAR



BAPTISMAL POOL ON BENBOW HILL FARM

APRIL 29, 1982

THREE GENERATIONS OF BENBOWS AT EDGE OF POOL

ROSALIE EREKSON STONE JONATHAN STONE ARTHUR B. EREKSON



JOHN BENBOW HOME IN BACKGROUND



JONATHAN ROSALIE LENORA AT EDGE OF POOL

JOHN AND JANE WERE FIRST CONVERTS TO BE BAPTIZED HERE BY WILFORD WOODRUFF  
HE BAPTISED A TOTAL OF 64 IN THIS POOL AND NOT 600 COMMONLY REPORTED





JOHN BENBOW HILL FARM AND HOP FARM NEARBY

APRIL 29, 1982

PHOTOS BY ARTHUR B. EREKSON



POOL AND FARM HOUSE IN BACKGROUND



JOHN BENBOW RAISED HOPS  
THIS PICTURE SHOWS POLLS AND WIRES PROVIDED FOR THEM TO CLIMB ON





JOHN BENBOW'S HILL FARM HOME IN ENGLAND  
PHOTO BY W. DEE HALVERSON 1987







THREE VIEWS OF JOHN BENBOW'S FIRST HOME IN UTAH BUILT ABOUT 1849 NEAR VINE STREET AND 53RD SOUTH ON THE BANK OF LITTLE COTTONWOOD CREEK. WILFORD WOODRUFF VISITED WITH HIM IN THIS HOME AND STAYED OVERNIGHT MORE THAN ONCE DURING THE 1850'S. ISABELLA BENBOW WAS BORN HERE OCTOBER 28th 1852.



PHOTO BY  
A.B.EREKSON 1942  
DAUGHTER ROSALIE AT  
FRONT DOOR



PHOTO BY  
W.S.EREKSON

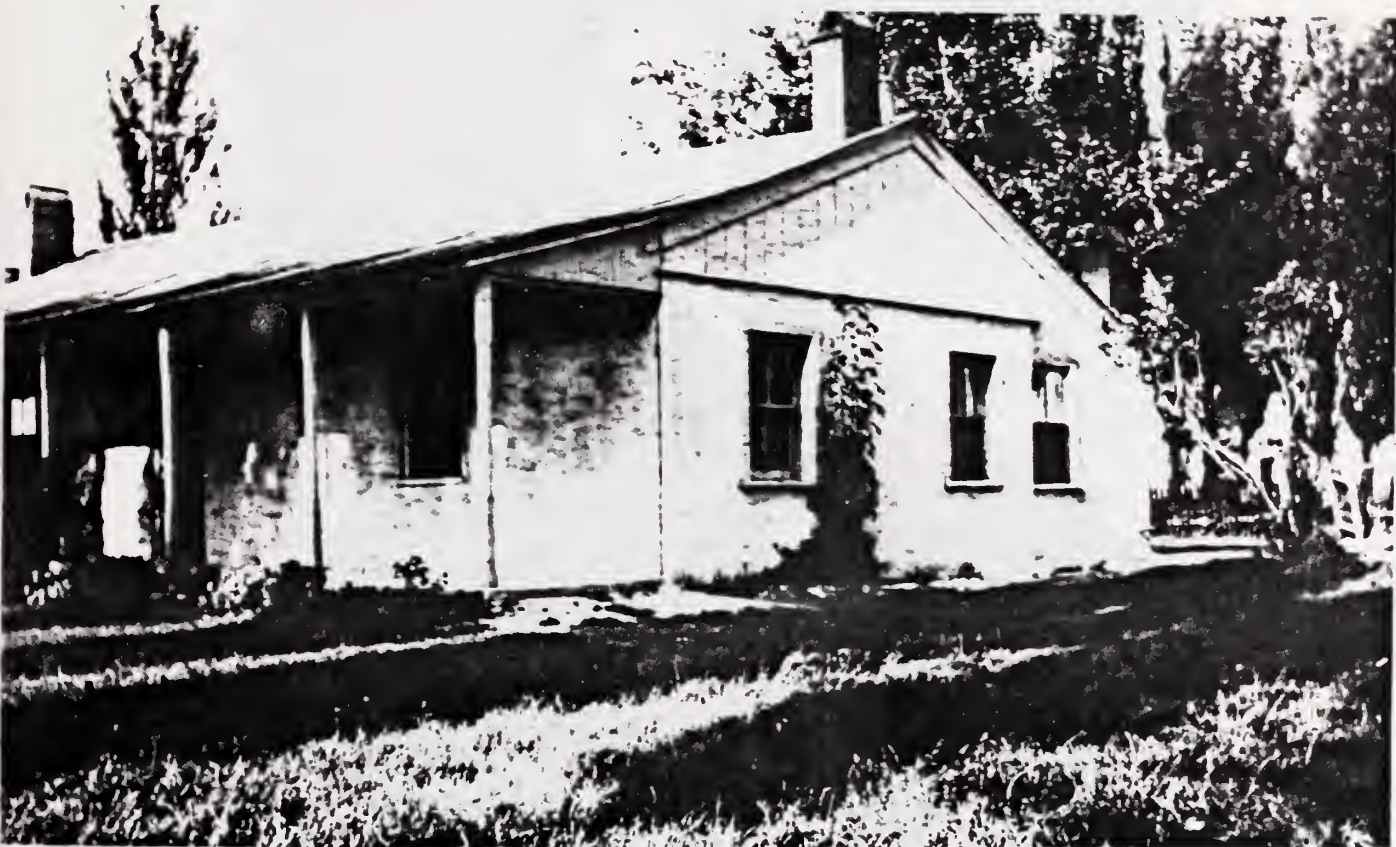


PHOTO BY  
W.S.EREKSON





JOHN BENBOW'S 1862 HOME  
MURRAY, UTAH



VIEW OF FRONT SIDE AND SOUTH END  
PICTURE FROM ALMA Y. EREKSON





ROSETTA WRIGHT BENBOW  
SECOND WIFE OF JOHN BENBOW  
AND DAUGHTER OF CONSIDER WRIGHT AND PHOEBE DART



PICTURE COURTESY WILLIAM SHIRLEY EREKSON

ROSETTA WRIGHT MARRIED JOHN BENBOW SEPTEMBER 3, 1851 WHEN SHE WAS 32 AND HE WAS 51. THIS PICTURE APPEARS TO HAVE BEEN MADE WHEN SHE WAS IN HER THIRTIES, NOT TOO FAR FROM THE TIME SHE WAS MARRIED.



ROSETTA WRIGHT BENBOW

WITH DAUGHTER

MARY PEACOCK

by

SECOND HUSBAND WILLIAM PEACOCK



PICTURE COURTESY WILLIAM S. EREKSON





MARY PEACOCK, ROSETTA'S DAUGHTER  
WAS 3 YEARS OLD WHEN ROSETTA MARRIED JOHN BENBOW IN 1851  
SHE BECAME A PLURAL WIFE OF NATHAN TANNER WHEN VERY YOUNG  
AND BORE A DAUGHTER, ISABELLA, BY HIM. LATER SHE WAS DIVORCED  
AND MARRIED \_\_\_\_\_ EMERSON AND LIVED IN CALIFORNIA



PICTURE COURTESY WILLIAM S. EREKSON  
PHOTO BY FOX & SYMONS  
SALT LAKE CITY, UTAH



ROSETTA WRIGHT BENBOW  
 PICTURE BY  
 FANNIE HOYT SALT LAKE CITY, UTAH



PICTURE COURTESY WILLIAM S. EREKSON





ROSETTA WRIGHT BENBOW



PICTURE COURTESY WILLIAM S. EREKSON

PHOTO BY HOWE & REYNOLDS  
SALT LAKE CITY, UTAH





ALMA BUTLER ROSETTA WRIGHT BENBOW ISABELLA BENBOW

THIS PICTURE WAS PROBABLY TAKEN NEAR THE TIME  
WHEN ISABELLA BECAME THE PLURAL WIFE OF JONAS  
EREKSON WHEN SHE WAS 16 GOING ON 17 (OCT. 28)  
AND HE WAS 49



PICTURE COURTESY WILLIAM S. EREKSON

PHOTO BY EDWIN MARTIN  
GREAT SALT LAKE CITY, UTAH

ALMA BUTLER WORKED FOR JOHN BENBOW AND DROVE A TEAM AND WAGON FROM  
SALT LAKE CITY TO WINTER QUARTERS AND BACK TO BRING THE SAINTS TO  
THE SALT LAKE VALLEY MAKING SEVERAL TRIPS





ISABELLA BENBOW EREKSON

PHOTO BY G.R. SAVAGE  
(LATE SAVAGE & OTTINGER)  
SALT LAKE CITY, UTAH



PICTURE COURTESY WILLIAM S. EREKSON



ISABELLA BENBOW EREKSON



PHOTO COURTESY WILLIAM S. EREKSON





ISABELLA BENBOW EREKSON



PICTURE COURTESY WILLIAM S. EREKSON  
PHOTO BY FOX & SYMONS  
SALT LAKE CITY, UTAH



JOHN BENBOW'S FIRST GRANDCHILD  
THROUGH ISABELLA BENBOW EREKSON  
ROSETTA BENBOW EREKSON



PICTURE COURTESY WILLIAM S. EREKSON  
ROSETTA WAS BORN TO ISABELLA AND JONAS EREKSON IN SOUTH COTTON-  
WOOD UTAH APRIL 18, 1872 AND DIED JANUARY 19, 1877. SHE WAS THE  
ONLY GRANDCHILD JOHN BENBOW KNEW, AND HE PASSED AWAY WHEN SHE  
WAS ONLY TWO YEARS OLD; AND TWO YEARS AND EIGHT MONTHS LATER  
SHE FOLLOWED HIM. THEY ARE BOTH BURIED IN THE MURRAY CEMETERY.





JOHN BENBOW'S FIRST GRANDSON

JOHN BENBOW EREKSON

BORN SEPTEMBER 25, 1874

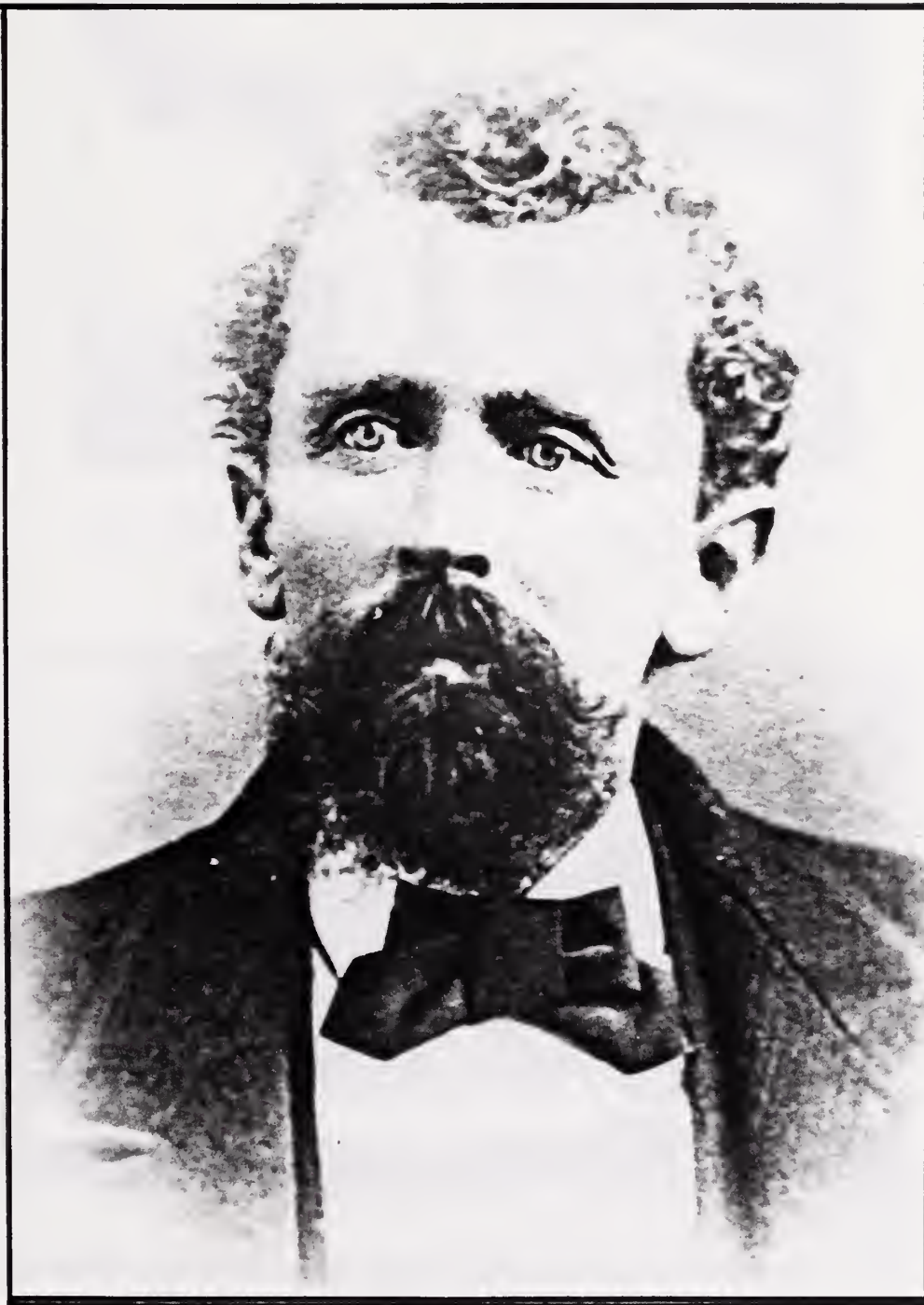
FOUR MONTHS AFTER HIS GRANDFATHER, JOHN BENBOW, DIED MAY 12, 1874



PICTURE COURTESY WILLIAM S. EREKSON



JONAS EREKSON  
HUSBAND  
OF  
ISABELLA MARKHAM BENBOW EREKSON  
GOOD FRIEND AND NEIGHBOR OF JOHN BENBOW



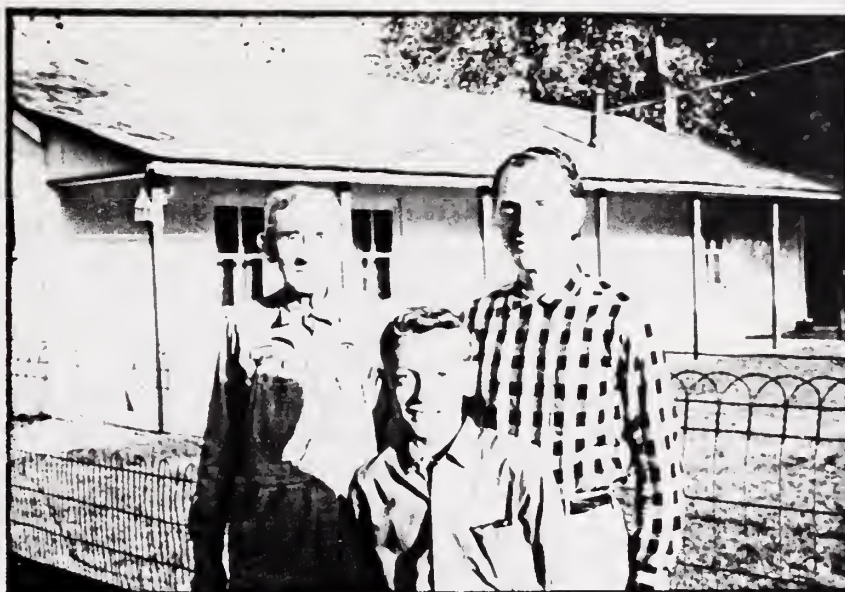
PURCHASED JOHN BENBOW PROPERTY FROM HIS WIDOW,  
ROSETTA, WHEN HE DIED IN 1874; WILLED IT TO  
HIS WIFE, ISABELLA, WHEN HE PASSED AWAY SEVEN  
YEARS LATER IN 1881





JOHN BENBOW'S 1862 HOME

WITH SECOND THIRD AND FOURTH GENERATION BENBOWS IN FRONT OF IT  
ABOUT 1958



JOHN BENBOW EREKSON

ARTHUR B. EREKSON

DAVID ARTHUR EREKSON



HOME BUILT FOR ISABELLA BENBOW EREKSON ABOUT 1913 BY HER  
SONS JOHN B. AND WILLIAM B. EREKSON AND WHERE SHE LIVED  
FOR ABOUT A YEAR BEFORE HER DEATH MAY 3, 1914



## TRUTH WILL PREVAIL

A book bearing the above title and covering the rise of the Church in the British Isles from 1837 to 1887 with three editors: V. Ben Bloxham, James R. Moss and Larry C. Porter; became available to the public in Utah this fall after being published by the Church in England and distributed there this past summer (1987).

I obtained a copy from the Deseret Book Store in Orem, Utah in October after I had completed Section One of this book. I found some very interesting references to William, John and Jane Benbow in Chapter 5 which was written by V. Ben Bloxham under the title of "The Apostolic Foundations". I will cite only those paragraphs which I have not already written about, which is only a small part of a fairly complete account of the Benbow activities during the 1840 period in England with quotes from Wilford Woodruff's Journal, his Leaves From My Journal, M. Cowley and Times and Seasons.

From Page 134 I quote the following:

Elder Woodruff's statement that John Benbow was 'a wealthy farmer' was a fairly accurate assessment of his social status. Though he had, through his own industry, arrived at a position of 'occupying a good mansion, and having plenty of means', he was not independently wealthy, nor was he of the gentry. He styled himself a yeoman, as did his friend Thomas Kington, whom Elder Woodruff was soon to meet.

No reference is given for the source of the latter statement by Brother Bloxham.

From Page 136 I quote the following:

On the 9th of March Elder Woodruff baptized twelve more members of the Benbow family, as well as five of Jane Benbow's cousins by the name of Homes. Their parting was a sorrowful one, for within the month, William and his family would be emigrating to Nauvoo.

There is a reference to Times and Seasons 2,9:328 given in the paragraph in which the above quote is included; but it does not contain the information given by Brother Bloxham. On-the-other hand, I have found in my search of the Wilford Woodruff Journal Typescript Pages 379 to 395 Volume No.1, which supposedly lists all of the Wilford Woodruff baptisms for the period of March 4th through June 22, 1840 - a total of about 300 names shown by days cannot confirm the above quoted figures.

My findings, which I have quoted in Section One of this history (Pages 33-38) show that on March 9th only four Benbows were baptized and there were only ~~twelve~~ baptized by Wilford Woodruff as shown below:

March 6	John and Jane Benbow
" 8	John William Benbow (William's son)
" 9	Ann Benbow, presthood (sic) Benbow, Sarah Benbow and Hellen Benbow (Probably Ellen)
	Robert Holmes and Elizabeth Holmes
" 10	James Benbow
	Mary Ann Holmes
" 23	John and Elizabeth Benbow
" 28	Thomas Benbow
" 30	<del>Ann Benbow</del>
May 31	Francis and Hannah Holmes



This record also shows that only two Holmes were baptized on the 9th and a total of five by the end of May.

It would be of interest to know where the information came from which does not match the original record found in Wilford Woodruff's Journal.

Pages 139 and 140 tell us about the ownership of the John Benbow Hill Farm in England. I quote as follows:

But of course Elder Woodruff's success in Herefordshire did not come without opposition. Within a month of his arrival at the Benbow farm, serious problems developed between John Benbow and Mrs Ann Freeman, the owner of the property on which his farm was situated. As John's tenure on the farm was a freehold, which entitled him to a life-long lease, Mrs Freeman probably could not have evicted him. But as she also owned the advowson of the local parish (the right to select the rector of the parish), she was evidently approached by the local minister, as his patron, to do something about the religious activity at John Benbow's Hill Farm. The Anglican ministers in the area even sent a petition to the Archbishop of Canterbury requesting Parliament to ban the Mormons from British soil. (Woodruff, journal 29 Mar 1840.) Nothing, however, came of the petition, except a reprimand to the petitioners.

Still, it appears that Mrs Freeman created a situation sufficiently difficult to cause John Benbow to leave Hill Farm by his own choice. On the 30th of March Elder Woodruff mentioned for the first time that Benbow was having trouble with his landlady, and just eleven days later Benbow had already sold his freehold tenure and farming equipment, and had vacated the farm. Within six months, on 8 September 1840, John and Jane Benbow and fifty of their fellow saints emigrated to America, with Brother Benbow paying the passage for forty of them.

Upon my first reading of these paragraphs written by Brother Bloxham after his study of the English land records, I recalled having seen the name "Freeman" in my Grandmother Isabella Benbow Erikson's Temple Record Book No. 2; and I looked into it again with great interest -- thanks to Brother Bloxham's research. I found not only one but three Freeman names and they were linked to three Gardner names. This aroused even more interest as you will become aware of as I relate my findings and my speculations on how John Benbow obtained his freehold lease on Hill Farm. Here they are for your consideration:

On September 7, 1870 John Benbow was the proxy for the vicarious baptism of John Gardner and Thomas Gardner, and they were listed in the record as "distant relatives". Endowments were performed for both of them by William Carter, the husband of Ellen Benbow Carter, in the St. George temple August 29, 1878 (see page 12 of Temple Record Book No. 2)

On November 8, 1871, John Benbow was the proxy for the baptism of John Freeman Sr. and John Freeman Jr.. They were also listed as "distant relatives". The endowments were also performed by William Carter in the St. George temple but on August 22, 1878. (see page 14 Ibid)

Also on November 8, 1871, Isabella Benbow Erikson was the proxy for the baptism of Ann Holmes Gardner, her Great-Aunt-in-law, and Ann Gardner Freeman, her second-cousin-in-law. The endowments were performed on August 22, 1878 in the St. George temple by Eunice Benbow Carter, the daughter of Ellen Benbow Carter. (see page 16 Ibid)

Keeping in mind that Grandmother Isabella Benbow Erikson wrote in her Temple Record Book No. 2 (page 251) that her father, John Benbow, "leased a hop farm of Squire Gardner for a term of years and managed it so well as to make considerable money", we may speculate on how this resulted in a chain of events which led up to his obtaining the freehold lease on Hill Farm. My story seems very logical to me; but I must add that it is pure speculation on my part.

## MY DISCOVERIES AND STORY

The Squire Gardner who rented the hop farm to John Benbow was probably the John or Thomas Gardener who was the husband of Ann Holmes Gardner, who, in turn, was Jane Holme's Aunt. In working the Gardner farm for perhaps five years, John Benbow became acquainted with Jane Holmes, who was eight years his elder and the niece of the owner and cousin to his daughter, Ann Gardner Freeman.

John Benbow married Jane Holmes October 16, 1826 and continued hop farming on the Gardner property until 1832 when he obtained a freehold lease on Hill Farm from Jane's cousin, Ann Gardner Freeman. It was probably this relationship that enabled John to obtain the lease after the death of Ann's husband. She was well aware of his reliability and farming skills and wanted her property to be in safe hands. She may have learned about John's brother William's plans to go to America when he was at Hill Farm in early March of 1840 and feared that John would follow him leaving the farm when it needed special attention in the spring season. She was also pressured by the Rector of the Church who was losing his congregation and source of income, as well as by neighbors who might have objected to the crowds coming to Hill Farm for meetings and baptisms and damaging their country roads during the wet season making their own travel very difficult.

On-the-other hand, John may have made the decision when his brother William was with him to go to Nauvoo; and had asked William to purchase land for him. William left for Nauvoo on April 6, 1840 and when John arrived there about eight months later, he purchased 80 acres from him and they lived in the same area about six miles east of Nauvoo.

This account may miss the mark but it falls within the realm of logic based upon the few known relationships of those involved and the evident love and respect they had for each other.

## DISCREPANCIES

I am still troubled with discrepancies in records. For example: while Brother Bloxham wrote on Page 140 that, "On the 30th of March Elder Woodruff mentioned for the first time that Benbow was having trouble with his landlady --", we find the statement in the Wilford Woodruff Typescript the following: " --- some trouble with his landlord ---". I assume that Brother Bloxham has seen the written land records and has the facts while Elder Woodruff was making the assumption.

## NO ILL WILL

In any event, it is an even safer assumption that John Benbow followed the teachings of our Lord Jesus Christ as he knew them from studying the Bible, and did not hold a grudge against either man or woman when he left Hill Farm and when he had the opportunity he had the temple work done for not only Ann but also John Sr. and Jk. Freeman and wanted to be with them through eternity.



# TRIBUTES PAID TO JOHN AND JANE BENBOW

Brother Bloxham recognizes the splendid character of John and Jane Benbow and pays tribute to them for their contributions to the success of the missionary work in England in 3 paragraphs found on pages 143 and 144 of TRUTH WILL PREVAIL. I quote them here:

The two particular benefactors who made possible the publication of the Book of Mormon and the hymn-book in England were John Benbow and Thomas Kington. Benbow donated more than lbs. 200 and Kington lbs. 100, sums that would be comparable to about lbs. 10,000 (\$15,000) in today's money.

There is a noteworthy parallel between Herefordshire Beacon and the Hill Cumorah, and between John Benbow/Thomas Kington and Martin Harris. Herefordshire Beacon, like Cumorah, was made sacred by divine work of three apostles of the Lord, and thus deserves to be remembered in the history of the saints. And John Benbow and Thomas Kington, like Martin Harris, gave their worldly means as well as their talents to the support of the Church. Once having put their hands to the plough, Benbow and Kington never looked back. When their work was finished in Utah, they died in full fellowship, within two months of each other, in 1874. Their wives, Jane Homes Benbow and Hannah Pitt Kington, also deserved to be remembered. Both had money before they married, and Sister Benbow's money was at least part of what her husband gave towards the publishing of the Book of Mormon in England. Sister's Kington's house in Dymock, which was hers before her marriage, was often used by the apostles and missionaries as a home and meeting-place. Both women were loyal to the Church and supportive of their husbands. Both were barren and left no posterity. And both died before reaching the Salt Lake Valley, Jane at Winter Quarters and Hannah at Nauvoo. To converts such as these we owe the very survival of the restored Church.

This is a beautiful expression of gratitude and we are grateful to Brother Bloxham for presenting it as part of the history of the Church in England.

On page 147 we find a statement by Brother Bloxham which fixes the time and the manner in which William Benbow left England. It is as follows:

"Others may have gone on their own rather than in one of the six companies, as did William Benbow, who sailed from Liverpool on the very day that Brigham Young and his fellow apostles arrived there. But in the case of William Benbow and a Moss family before him, it was an independent undertaking, as the Church did not have a programme for assisting saints to emigrate at that time --.

Brigham Young arrived April 6, 1840. Thus we have the date of William's departure. I have detailed in Section 1 how John purchased 80 acres from him about six miles east of Nauvoo when he arrived in the fall of that year. (see page 144)

## ONE LAST ITEM FROM "TRUTH WILL PREVAIL"

On page Vlll in the front section of the book under the title of "Dedication" there is a quote from the author, Kipling, the second most quoted English author. Inasmuch as he is one of my favorites, and I have memorized eight of his better known poems, I was greatly impressed by the verse selected by the editors for this volume and I quote it here:

Father in Heaven who lovest all,  
Oh, help Thy children when they call;  
That they may build from age to age  
An undefiled heritage.

Not only would I like my posterity to remember those lines from Kipling, but also these verses which he authored because they are equally profound:

When Earth's last picture is painted and the tubes are twisted and dried,  
When the oldest colours have faded, and the youngest critic has died,  
We shall rest, and, faith, we shall need it - lie down for an aeon or two,  
Till the Master of All Good Workmen shall put us to work anew.

And those that were good shall be happy; they shall sit in a golden chair;  
They shall splash at a ten-league canvas with brushes of comet's hair.  
They shall find real saints to draw from - Magdalene, Peter, and Paul;  
They shall work for an age at a sitting and never be tired at all!

And only The Master shall praise us, and only The Master shall blame;  
And no one shall work for money, and no one shall work for fame.  
But each for the joy of the working, and each, in his separate star,  
Shall draw the Thing as he sees It for the God of Things as They are!

We Latter-day Saints worship the God of Things as The are, or in other words, the God of Truth; for he revealed to the Prophet Joseph Smith on May 6, 1833, and which was recorded in Section 93 verse 24 of the Doctrine and Covenants, the following; "And truth is knowledge of things as they are, as they were, and as they are to come;"

My purpose in writing this history has been to present the truth as near as I could determine it from reading records made by good men and women who, I am fairly certain, also had a desire to state the truth as they knew it from their observations and experiences.









All library items are subject to recall at any time.

[illegible]

Brigham Young University



